

# THE HAVEN OF HEALTH.

Chiefely gathered for the comfort  
of Students, and consequently of all those  
that have a care of their health, amplified upon  
five words of Hippocrates, written Epid. 6. Labor,  
Cibus, Potus, Somnus, Venus.

*Hereunto is added a preservation from the Pestilence,  
With a short censure of the late sicknes at Oxford.*

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By THOMAS COGHAN Master of Arts, and  
Batcheler of Physicke.

*Ecclesiasticus Cap. 37. 30.*

By surfeice have many perished: but he that dieteth  
himselfe prolongeth his life.

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LONDON,  
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Chiefly gathered from the collection  
of the late Sir John Lubbock  
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issued a second edition, and  
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TO

The Right Honourable, and my  
very good Lord, Sir *Edward Seymor*  
Knight, Baron Bewchamp, and Earle  
of Hertford, *Thomas Cogan* wisheth  
perfect health with encrease  
of Honour.



He art of Physick (right  
honourable) by the  
judgement of the lear-  
ned, hath two princi-  
pall parts; the one de-  
claring the order how  
health may bee prefer-  
ved, the other setting  
forth the meanes how

Two principall  
parts of Phy-  
sicke, preserva-  
tive and cura-  
tive.

sickenesse may be remedied. Of these two parts  
(in mine opinion) that is more excellent, which  
preserveth health and preventeth sicknesse. For  
as much as health is the most perfect state of mans  
body in this life, and the onely end or marke  
whereunto the Physician directeth all his doings;  
which state to continue, which end to enjoy,  
which marke to hit, is much better then after we  
are fallen and erred, and missed, eftsoones to re-  
cover the same. Even as it is better to stand fast  
still, than to fall and rise againe; better keep still a  
Castle or City, than after we have suffered the e-  
nemy to enter, to rescue it again. For as the Poet

The end of  
Physick is to  
maintaine  
health.



## The Epistle.

saith, *Agrus eijcitur quam non admittitur hospes.* And for this cause (as I thinke) *Asclepiades* that famous Physitian, leauing in a manner the vse of medicine, bent all his study to the order of dyet: As though diet were of such force, that by it diseases might be cured better than by medicines. Or, as *Cornelius Celsus* saith: *Quia omnia fere medicament a stomachum ledunt, malisq. suoci sunt.* And no doubt but that meane and temperate dyet, in the feare of God, is more commendable than all the delicate fare in the world, and ought of the godly to be esteemed as a thing that best contenteth nature, and preserveth health. Which is not onely confirmed by *Salomon* in his Proverbs, and by the example of the Prophet *Daniel*, but most manifestly by *Ecclesiasticus* in these words. How little is sufficient for a man well taught and thereby he belcheth not in his chamber nor feelleth any paine. A wholesome sleepe commeth of a temperate belly. Hee riseth up in the morning and is well at ease in himselfe. But paine in watching and chollericke diseases, and pangs of the belly are with an unsatiabable man. And againe, he saith: Be not greedy in all delights, and be not too hasty upon all meates: for excesse of meates bringeth sicknesse, and gluttony commeth into chollericke diseases. By surfet have many perished: but hee that dieth himselfe prolongeth his life. But some will say: may diet prolong mans life? Why, *Iesus Sirach* saith so. And it is a common case defended by the Physitians, that

*Medi-*

*Cor. Cel. li. 5.*

*Ca. 15. ver. 16.*

*Ch. Ca. 7. 27.*

*Daniel 1. 12.*

*Eccle. ca. 31. 19.*

*Eccle. ca. 37.*

*ver. 28. 29. 30.*

Whether diet  
may prolong  
life.

## Dedicatorie.

*Medicina vitam prorogare potest.* Because Physicke is the ordinary meanes that God hath appointed for the preserving and recovering of health, and consequently for the prolonging of life so long as his good pleasure is. And though Physicke cannot make a man immortall, nor surely defend him from all outward harmes, nor assure him to live out all his dayes, yet it maketh us sure of two things (as *Avicenna* saith) in that it keepeth the body from corruption, and deendeth that naturall moysture bee not lightly dissolved and consumed. But it is a common saying: *Qui medice vivit, misere vitit.* And a great punishment it is for a man to refraine his appetite. As, for your youth, to forbear fruit: for one that hath the gout, to forbear wine and women. Whereunto I answer, that to live after the rules of Physicke is to live in health. And to live in health is great happinesse: for health and strength is above all gold (as saith *Iesus Syrach.*) And a whole body above infinite treasure: so that for the inestimable commodities of health, some have supposed that *Valetudo* is *Summum bonum*, as *Aristotle* declareth in his *Ethiques*. Now what a reproch is it, for man whom God hath created after his owne likenesse, and endued with reason, whereby hee differeth from beasts, to bee yet beastlike, to bee moved by sense to serve his belly, to follow his appetite contrary to reason? for as much as by the very order of nature, reason ought to rule, and all appetites are to bee bridled and subdued, as the

*Eccle. cā. 38 to the 13, verse.*

The force of Physicke.

To keepe a good diet is great happines

*Cap. 30. 15. 16.*

*Lib. 1. cap. 4.*

Reason ought to rule appetite.

Philo-

## The Epistle

*Ethic. Lib. 3. c. 13*

Philosopher notably teacheth in these words: *Vt enim puer ex pedagogi praescriptione, sic vis haec concupiscendi convenienter rationi debet vivere. Quocirca debet in moderato viro ac temperante, rationi congruere ea pars animi, quae cupiditatum est sedes: utrique enim propositum est id quod deceat.* Nay, if a man bee naturally inclined (as the most part of men be) to one thing or other contrary to reason, yet hee should strive against that inclination, and doe as they doe, which would make crooked things straight, that is, to bend them as much as may bee to the contrary. For, as the Poet *Ovid* saith:

*Ethic. Lib. 3. ca. ult.*

*Est virtus placidis abstinnisse bonis.      and  
Fortior est qui se quam qui fortissima vincit.*

*Eras. in apo.  
Socrates a singular example  
of abstinence  
and continence*

Whereof wee have a worthy example in the Philosopher *Socrates*, who of set purpose oftentimes exercised and enured himselfe to endure hunger and thirst: which bee more hard to suffer than to feede moderately, and to forbear that which reason forbiddeth, although our appetite desire it. And when he was demanded why hee did so, that I may not accustom me my selfe, (quoth he) to follow my sensuall appetites, lusts, and desires. Also the same Philosopher affirmeth, that such as had well broken themselves to virtuous living and temperate diet, did perceive and take of the same, both much more pleasure and lesse paines, than such as with all high care & diligence did on every side make provisiō to have all things of pleasure. And I my selfe have knowne some that have taken as must delight in drinking of  
• small



## Dedicatorie.

small drinke, as others have by drinking of the strongest. And no marvaile, for true delight is best perceived, when appetite is ruled by reason, and not contrariwise, as the Epicures imagine, who make *voluptas summum bonum*. As that *Philoxenus Erixius* in *Aristotle*, who wished that nature had made his necke longer than the necke of a Crane, to the end that he might have felt a long while the sweetnesse & pleasure of meat & drink going downe the throate. But hee that hath the Gowt will say, as I have heard many Gentlemen say ere now : Drinke wine, and have the Gowt : drinke none, and have the Gowt. As who should say, that it maketh no matter what a man eateth or drinketh, for all is one so his stomake be to it. But this opinion is both repugnant to reason and common experience. For who so hath commonly an aking head, if it proceed of a hoate cause, shall feele that by drinking strong drink, the pain will be encreased. And who so hath a hoat stomack or inflammation of the Liver, shall plainly perceive that by hoat wines & spices it will become worse. And who so hath a wound or sore to bee healed, shall find that by eating fresh Beefe, Goose & garlick, Pigeons and Eeles, & such like, the cure will not come so fast forward, as otherwise it would. What meaneth this, but that meates and drinckes doe alter our bodies, and either temper them or distemper them greatly? And no marvaile, seeing that such as the food is, such is the blood : and such as the blood is, such is the flesh. Wherefore

*Vera voluptas quid.*

*Esbi, Lib. 3.*

*Cap. 12.*

*Philoxenus the Epicure.*

Whether or  
no keeping of  
a dyet doe ease  
our maladies.

## The Epistle

Surfet and ease  
great causes of  
the Gowt.

Lib. 5. cap. 1. de  
Sa. in.  
The good  
effect of diet  
in Galen.

Galen dyet  
stood chiefly in  
three points.

I say to the Gentleman that hath the Gowt : (for poore men seldome have it, because for the more part it groweth through excesse and ease) I say that although the forbearing of wine and women and other things noysome in that disease doe not utterly take away the Gowt, yet it will abate, qualifie and abridge the paine, and make it much more tolerable. And so I thinke of all other diseases whatsoever. And to prove that good diet may preserve a man from sicknesse, I need to use no other example than of *Galen* himselfe, who by the meanes of his temperate diet, (as he witnesseth) after he passed the age of 28 years untill the time of his death, he was never grieved with any sicknesse, except the grudge of a Fever of one day, & that happened only by too much labour, and lived, as *Sipontinus* writeth, 140 yeares, and dyed only through feeblenesse of nature. His dyet stood chiefly in three points, which I will here declare, that such as would live long in health may endeavour to follow it. The first point was, *Nunquam ad satietatem comedere aut bibere.* The second, *Crudum nunquam gustare.* The third, *Odorificum semper ambelitum spirare.* These three points, whosoever will carefully keepe, if hee be of a sound constitution, may live long in perfect health. I say, if he be of a sound constitution, for some are so corrupt from their nativity, that if *Esculapinus* (as *Galen* speaketh) were ever at their elbow to advise them in their dyet, yet could they not live out halfe their daies.

And

## Dedicatory.

And some that bee of a sound constitution by nature, doe yet through intemperancy so corrupt their complexion, that either they live not untill they be old, or else their old age is most fulsome and lothsome. Whereof hath risen that saying not so common as true, *Intemperanter aetate inventus, effatam parit senectutem*. In this number chiefly be Courtiers, Lords, Ladies, Gentlemen, and Gentlewomen, though not all, yet many more than of the common people. For these commonly live not so long as the inferior sort. As for learned men, (if they be Students indeed) through rest of the body, and immoderate musing of the minde, they are not commonly so long lived (the more it is to bee lamented) as the vulgar sort. Wherefore that noble Philosopher *Theophrastus*, cice. 3. Tus. Theophrastus complaint of nature. when he dyed, is reported to have accused nature, for that shee had given long life to Ravens and Crows, whom it nothing availed, and had given but a short time to men, whom it behoved to live much longer, to the end that mans life might be perfectly instructed with all manner of arts and disciplines. But I trust your honour being chiefly moved by a speciall gift of Gods grace, and partly following these and such like advertisements, will so diet your selfe, that you may live long to the glory of God, to the benefit of the common-wealth, and to the comfort of your friends: which God grant according to the good pleasure of his will. And so I end, beseeching your honour to take this my dedication in good part. And although the worke bee most

B unworthy



## The Epistle.

unworthy of so worthy a Patron: yet because it is an exercise of learning, whereof your honour hath beene alwaies a speciall favourer, my trust is that you will vouchsafe to give it your protectiō, and the rather for that it is the fruit of your owne soile, I meane the testimony of a dutifull minde of the tenant towards his Lord and Master. 1584.

Your Honours most humble  
Oratour, Thomas Coghan.

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Authoris carmen Sapphicum ad  
Lectorem, de promptum ex  
Ecclesiastico, Cap. 30. vers.  
14, 15, 16, 17.

*Q*uisquis optata fruitur salute,  
Sic licet pauper, tamen hic potenti  
Diviti prestat, mala quem flagellat  
Invaleudo.

Prestat argento superatque fulvum  
Sanitas aurum, superatque censum,  
Quamvis ingentem, valideque vives  
Omnia prestant.

Vita languescens properante morte,  
Peior est multo: requiesque dulcis,  
Anteit longo miserum dolorem

Corporis acri.

Si sapis, quares igitur salutem.  
En tibi portus patefit salutis.  
Hunc tene, saluum fructu & salute:

Vive valeque.

## To the Reader.

**B**Ecause this Treatise chiefly concerneth the dyet of our English nation, I have thought good, (most gentle Reader) first to declare the situation and temperature of this our countrey of *England*, and next to set downe the reason and order of the whole booke. Touching the situation, if we consider the division of the whole earth habitable into foure parts, that is, *Europe*, *Africke*, *Asia*, and *America*, then is *England* a parcell of *Europe*, and situated on the West side thereof, yea, so farre West, as of old time it hath beene thought, (*Cornelius Tacitus* witnessing the same in the life of *Iulius Agricola*) that beyond *England* dwelled no Nation, *Nihil nisi fluctus & saxa*. And as the Poet *Horace* speaketh, *ultimos orbis Britannos*. Whereas now through the providence of God, and travaile of men there is found further in the West, as it were a new world, a goodly countrey named *America*, or new *India*, for largenesse, plenty, wholesome and temperate ayer, comparable with *Africke*, *Europe*, or *Asia*. Againe, if we respect the division of all the earth into five parts called in Latine *Zone*, correspondent to the division of the heavens by five circles, that is to say, the *Equinoctiall* circle, the two *Tropicks*, the one of *Cancer*, the other of *Capricornus*, the circle *Articke*, and the contrary *Antarticke*, which are briefly and plainely set forth by the Poet *Ovid* in the first booke of his *Metamorphosis*, in this manner:

*Ut q̄ dua dextra cælum, totidemq̄ sinistra  
Parte secant Zona: quinta est ardentior illis:  
Sic onus inclusum numero distinxit eodem  
Cura Dei, totidemq̄ p'aga tellure premuntur.  
Quarum qua media est non est habitabilis æstu.  
Nix tegit alia duas, totidem inter utramq̄ locavit  
Temperiemq̄ dedit mixta cum frigore flamma.*

Then I say of five parts of the earth, those two which lye about the Poles, within the circle *Articus* and *Antarticus*, through extremity of cold, are inhabitable: (as of old time hath beene thought,) howbeit now certaine Ilands are discovered within the circle *Articke*, and found

## TO THE READER.

Lib. 2. spb.  
62.8.

to be inhabited. The third and greatest part which lyeth in the middes betweene the two *Tropicke*s, by reason of the continuall course of the Sunne over it, and the direct casting of the Sunne beames upon it, named *Torrida Zona*, as burned or parched with overmuch heat, hath likewise beene thought inhabitable, yet now found otherwise: considering the greatest part of *Africke* well inhabited, and no small portion of *Asia*, with sandy Islands adjoyning doe lye within this compasse, yet by the judgement of *Orontius* a man very expert in Cosmography, right under the Equinoctiall is most temperate and pleasant habitation: for so he sayth: *Torrida imprimis quonquam afflicta Solis irradiatione arescere videtur, sub ipso tamen equatore, felicissima aeris temperatura ceteras omnes antecellit.* The other two parts onely, of which the one lyeth Northward, betweene the circle *Articke* and the *Tropicke* of *Cancer*, the other Southward betweene the circle *Antartick* and the *Tropicke* of *Capricorne*, are counted temperate and habitable regions, because they are tempered with heate on the Southside, and cold on the Northside. Howbeit these parts also about the middest of them are most temperate. For toward their utmost bounds they are distempered with heate or cold according to the *Zones* next adjoyned. Now in the temperate *Zone* Northward lyeth our countrey of *Brittaine*. After *Appianus*, *England* within the eight *Clime* called *Dis Ripheon*, and *Scotland* in the ninth called *Dis Darvas*, or after *Orontius*, whose judgement I rather allow, *England* in the ninth *Clyme*, and *Scotland* in the eleventh: for the old division of the earth, according to the latitude into seven *Climates*, *Orontius* utterly rejecteth, and thinketh the famous universitie and City of *Paris* in *France*, to be placed about the end of the eight *Clime*, because the latitude of the earth, or elevation of the pole *Articke* (for both are one in effect) is there 48 degrees; and 49 minutes. The same reason doe I make for *England*, because the pole *Articke* is exalted at *London* 51 degrees and 46 minutes, and at *Oxford* 51 degrees and 50 minutes, that therefore *England* should bee the ninth *Clime*, because the distance of parallels from the Equator is after *Orontius*



## TO THE READER.

in the ninth *Clim*, all one with our elevation. *England* then lyeth in the temperate *Zone* Northward, and the ninth *Clim*, having on the South-East side *France*, on the North-East, *Norwey*, on the South-West *Spaine*, on the West *Ireland*, on the North *Scotland*. Now concerning the temperature of the ayre in *England*, whether it bee in a meane, or doe exceed the meane, in heat, cold, dryth or moysture, shall best bee perceived by comparison of other countries. *Hippocrates* in the end of his third booke of *Prenotions*, setteth downe three Countries for example of temperate or untemperate aire in heate or cold, that is *Libya*, *Delos* and *Scythia*, *Libya* or *Affricke* as over hot, *Scythia* or *Tartari* as over cold, and the Iland *Delos* of *Greece* as meane & temperate betwixt both. The like comparison is made of *Aristotle* in the 7. booke and 7. Chapter of his *Politikes*. Those nations (saith he) which inhabite cold countries, are courageous, but they have little wit and cunning. Wherefore they live in more libertie, and hardly receive good governance of the weale publike, neither can they well rule their borderers. And such as dwell in *Asia*, excell in wit and art, but they want audacitie, for which cause they live in subjection to others. But the *Græcians* as they have a Countrey in a meane betweene both, so have they both qualities. For they are both valiant and witty. Whereby it commeth to passe that they live at liberty, and have good government, and such a state as may rule all other. Hereunto I will adde the judgement of *Galen* that famous Physician, written in the second booke *de San. tu.* and 7. Chapter, which may be as an interpretation of *Hippocrates* and *Aristotle*. The best temperature of body (saith hee) is as a rule of *Polycletus*, such as in our situation being very temperate, you may see many. But in *France*, *Scythia*, *Egypt* or *Arabia*, a man may not so much as dreame of any like. And of our Countrey which hath no small latitude, that part which lieth in the middest is most temperate, as the Countrey of *Hippocrates*: for that there *VVinter* & *Summer* hath a meane temperature, and at the *Spring* and *fall* of the lease much better. So that *Greece* by the judgement of these men is most temperate, and *France* distem-

## TO THE READER.

pered with cold by the opinion of *Galen*. And if *France* exceed the meane in cold, then is not *England* in a perfect temperature, but more declining to cold, because it is three degrees and ten minutes farther North, comparing *Oxford* and *Paris* together in the elevation of the Pole *Arcticke*. Howbeit *Iulius Caesar* in the first book of his commentaries, thinketh the ayre to bee more temperate in *Britaine*, (in those places where he was) than in *France*, and the cold lesser. And *Polidorus Virgilius* in his Chronicle of *England* seemeth to bee of the same minde. The countrey (saith he) is at all times of the yeare most temperate, and no extremitie of weather, so that diseases be rare, and therefore lesse use of Physick than elsewhere. And many men all abroad doe live a hundred and ten years, and some a hundred and twenty, yet he thinketh the aire for the most part to be cloudy and rainy, which also is confirmed by *Cornelius Tacitus* in the life of *Iulius Agricola*, saying: The ayre of Brittain is foule with often stormes and clouds, without extremitie of cold. But to reconcile these sayings of ancient authors, I thinke that *England* may bee called temperate in heate in respect of *Spaine*, and temperate in cold in respect of *Normey*, yet to be reckoned cold notwithstanding & moist, because it declineth from the mids of the temperate Zone Northward. And this is the cause why Englishmen doe eate more, and digest faster than the inhabitants of hotter countries (*videlicet*) the coldnesse of aire enclosing our bodies about. And therefore wee provide that our tables may be more plentifully furnished oftentimes, than theirs of other nations. Which provision, though it proceed chiefly of that plenty which our country yeeldeth, is yet notwithstanding noted by forraine nations, as of *Hadræanus Barlandus* in a dialogue between the Inholder and the traveller, saying in this manner: *Ego curaveram ut Anglice, hoc est opulentissime pariter ac lautissime discumbant.* Thus much touching the situation & temperature of *Englād*.

Now concerning the order of the booke: *Hippocrates* in the sixth booke of his *Epidemies* setteth downe this sentence, *Labor, Cibus, Potio, Somnus, Venus, omnia mediocria*: as a short summe or forme of a mans whole life touching diet. By the which words (if we marke them well as they be

## T O T H E R E A D E R.

be placed in order ) not onely the time most convenient for every thing to be used, but also the measure in using is plainly signified in the word ( *Mediocritia* ) according to that saying of Terence, *Id apprimè in vita esse utile, ut in quid nimis.* Every man therefore that hath a care of his health as much as hee may, must not onely use a measure in those five things, that is to say, in labour, meate, drinke, sleepe, and venus, but also must use them in such order as *Hippocrates* hath proposed them, that is, to beginne the preservation of health with labour, after labour to take meat, after meat, drinke : after both, sleepe : and venus last of all. And not contrariwise, using *Hysteron Proteron*, to begin with venus, and to end in labour, like as I have heard say of a gentleman who had beene a traveller in forraine countreyes, and at his returne, that he might seeme singular, as it were despising the old order of England, would not begin his meale with pottage, but instead of cheefe would eate pottage last. But wise English men I trust will use the old English fashion still : and follow the rule of *Hippocrates* approved by *Galen*, and by common experience in mens bodies found most wholesome. Such as have written of the preservation of health before mee, for the most part have followed the division of *Galen* of things not naturall, which be six in number : Ayre, Meate, and Drinke, Sleepe and warch, Labour and rest, Emptinesse and repletion, and affections of the minde. Which bee called things not naturall, because they bee no portion of a naturall body, as they bee which bee called naturall things, but yet by the temperance of them the body being in health, so continueth : by the distemperance of them, sicknesse is induced, and the body dissolved. This division Sir *Thomas Eliot* knight, no lesse learned than worshipfull, in his Castle of Health hath precisely followed, and hath set forth every part right according to *Galen*, as plaine as may bee, in the English tongue. Yet ( in my iudgement ) this Aphorisme of *Hippocrates*, which I purpose ( God willing ) to declare, is more evident for the common capacity of men, and more convenient for the dyet of our English Nation. For who is so dull of understanding that cannot



## TO THE READER.

not remember these five words, *Labor, Cibus, Potio, Somnus, Venus*, and in using them apply *Omnia Mediocria*. Yet I know that the division afore said being well scanned may be found in a manner wholly comprehended in this short sentence. For exercise is to be used in an wholesome ayre, and affections of the mind do commonly follow the temperature of the body which is chiefly preserved by the moderate use of those five things. Then whether we follow in dyet *Galens* division into six things not naturall, or this rule of *Hippocrates* comprehended in five words, there is no great difference, saving that in writing for the instruction of others, that Methode is to be used which is most briefe and manifest. And this is the cause gentle Reader, why I have taken another order than such as have written of this matter before me, even that order (as I thinke) which of all other is the best: Herein to give a watch word as it were, or occasion to others that be better learned and more at leisure to handle these points more perfectly. And in the meane time I trust every well disposed person will thankfully accept this my good intent, considering that none other cause hath moved mee hereto but onely the good will I beare first to the learned sort, who have most need of wholesome counsailes, and consequently to all those that loue to live in health. And as the words are placed in order, so shall I in order prosecute them. Yet one thing I desire of all them that shall read this booke: If they finde whole sentences taken out of Master *Elios* his Castle of Health, or out of *Schola Salerni*, or any other author whatsoever, that they will not condemne me of vaine glory, by the old Proverbe (*Calvus Comatus*) as if I meant to set forth for mine owne workes that which other men have devised: for I confesse that I have taken *Verbatim* out of others wher it served for my purpose, and especially out of *Schola Salerni*: but I have so enterlaced it with mine owne, that (as I thinke) it may be the better perceived. And therefore seeing all my travaile tendeth to common commodity, I trust every man will interpret all to the best. *Candide lector, etiam atque etiam vale.*

# THE HAVEN OF HEALTH.

## CHAP. I.

*What labour is, the commoditie thereof, the difference of labours, the preparation to labour, the time, the measure of labour.*



THE first word in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Labour commonly taken of Hippocrates, as Galen Epid. 6. witnesseth, saying: *Hoc nomen labor se-*

Epid. 6. com. 5.

*pins consuevit Hipp. pro exercitatione accipere.* Labor then, What labor is, or exercise, is a vehement moving, the end whereof is alteration of the breath or winde of man. Of exercise The benefit of Exercise, doe proceed many commodities, but especially three.

The first is hardnesse and strength of the members, whereby labour shall the lesse grieve, and the body be more strong to labor: And that exercise or labour doth strengthen the body, beside the witness of Galen, where he saith, *Exercitationibus etiam firmitas quadam membris accidit, cum & naturalis ipse calor accenditur, & ex partium inter se attritu duritia quadam indolentiaq; comparatur,* it is proved by experience in labourers, who for the more part be stronger than learned men, and can en-

Li. I. de Sa. tuen:

## The Haven of Health.

Milo Crotoni-  
ates.

2

3

duce greater toyle. Whereof we have a notable example in *Milo Crotoniates*, who by the use of carrying a Calf every day certaine furlongs, was able to carrie the same being a Bull. The second commodity of labor is increase of heat. Whereby happeneth the more alteration of things to be digested, also more quick alteration and better nourishing. The third is more violence of the breath or winde, whereby the Pores are cleansed, and the filth of the body naturally expelled. These things are so necessary to the preservation of health, that without them, no man may bee long without sicknesse. For as the flowing water doth not lightly corrupt, but that which standeth still: Even so bodies exercised, are for the more part more healthfull, and such as bee idle, more subject to sicknesse. According to that saying of the Poet *Ovid*:

*Lib. de ponto.*

*Cor. Cel. lib. 1.*

*Lib. de Sue. bon.  
ex vitio. cap. 2.*

Difference of  
exercice.

*Cornis ut ignatum corrumpant omnia corpus,  
Ut capiant vitium ni moveantur aqua.*

Which also is affirmed by *Cornelius Celsus*, saying: *Ignavia corpus hebetat, labor firmat. Illa maturam senectutem, hic longam adolecentiam reddit.* Yea *Galen* himselfe is of the same minde, for thus he saith: *Sicuti quies corporis deses prorsus maximum est ad tuendam sanitatem in omnimodum, sic plane maximus fuerit in mediocri motione usus.* But there is great difference of exercises. For some are swift, as running, playing with weapons, throwing of the Ball. Some are strong or violent, as wrastring, casting the barre. Some are vehement, as dancing, leaping, football play. Againe, some are exercises only, as those now rehearsed, and other mentioned of *Galen*, not used among us. Some are not onely exercises, but workes also, as to digge or delve, to care or plow land, or to doe any other work appertaining to husbandrie,

OR



or whatsoever Crafts men of any occupation are wont to doe for the use and commoditie of mans life. For these as they are labours, so are they exercises, and make a good state or liking of the body, as *Galen* de-<sup>1. Aphorif.</sup> clareth, and is found true by common experience in <sup>com. 3.</sup> *England*. For Husbandmen and Craftesmen, for the more part doe live longer and in better health, than <sup>Labourers more healthfull than</sup> Gentlemen and learned men, and such as live in bodily rest. Wherefore *Galen* himselfe sometime used rusticall labors, especially in winter: as to cleave wood, <sup>Lib. 2. de Sa. Tuen. cap. 8.</sup> to punne Barly, and such like. Againe, some exercises are appropriated to the parts of the body, as running, <sup>The proper exercises of all parts of the body.</sup> and going are the proper exercises of the Legges, Moving of the armes up and downe, or stretching them out, as in shooting and playing with weapons, serveth most for the armes and shoulders. Stooping and rising oftentimes, as playing at the Bowles, as lifting great waights, taking up of Plummets or other like poyces on the end of staves, these doe exercise the back and loynes. Of the bulke and lungs the proper exercise is moving of the breath in singing, reading, or crying. The Muscles, and together with them the sinewes, veines, arteries, bones, are exercised consequently, by the moving of the parts aforesaid. The stomacke and entrals, and thighs, and reines of the backe are chiefly exercised by riding. As for sitting in a boat or barge which is rowed, riding in a horse Litter, Coach or Waggen, is a kind of exercise which is called gestation: and is mixt with moving and rest, and is convenient for them that be weake and impotent, or in long and continuall sicknesse. But above all other kindes of exercises, *Galen* most commendeth <sup>Tenis play is the best exercise of all other. Galen de prave: pile exercitatio.</sup> the play with the little ball, which we call Tenise, in

much that he hath written a peculiar book of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily used of all estates, as being of little cost. But chiefly for that it doth exercise all parts of the body alike, as the legges, armes, neck, head, eyes, backe and loynes, and delighteth greatly the minde, making it lusty and cheerfull. All which commodities may be found in none other kinde of exercise. For they strain more one part of the body than another, as shooing the armes, running the legs, &c. wherefore those Founders of Colledges are highly to be praised, that have created Tennis-courts, for the exercise of their Schollers: and I counsell all Students as much as they may to use that pastime. Norwithstanding I restraîne no man from his naturall inclination, for I know that to be true which *Virgil* writeth,

Eglo. 2.

Li. 2. Sc. 5. A. 1.

*Trahit sua quomque voluptas.* And as *Horace* saith,  
*Gaster gaudet equis, quo pinguatuz artem*  
*Pugnat, quot vivunt captum totidem studiorum*  
*Milia*

The games of  
Olympus.

For in the Mount *Olympus* in *Greece*, where the most principall playes and exercises of all the World, were solemnelie kept and used every fife yeare, first ordained by *Heracles* the Champion (as it is thought) all men did not practise one onely kinde of activitie, but every man as he was minded so hee applyed himselfe. There was wrastring, running with Horses, and on foot, turning, leaping, coarsing with Chariots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers and others. So I restraîne no man from his naturall inclination, but I shew what exercise is best by the judgement of *Galen*. But least that by the violence of heate kindled by exercise,

The preparati-  
on to exercise.

any

any of the excrements should hastily bee received into the habit of the body, also least some thing which is whole should by heavinesse of excrements or violent motion bee broken or pulled out of place, or that the excrements by violence of the breath should stop the Pores or Conduits of the bodie, the old Greekes and Romanes were wont to use fricacies or rubbings <sup>Frications.</sup> before exercise, in this manner. First, to rubb the body with a course linnen cloth softly and easily, and after to increase more and more to a hard and swift rubbing, untill the flesh doe swell and bee somewhat ruddie: then to annoint it with sweet Oyle, stroking it every way gently with bare hands. And of fricacies <sup>Three sorts of rubbings.</sup> they have made generally three sorts, first hard rubbing to bind or consolidate, then soft rubbing to loose or mollifie, and lastly meane rubbing to augment and increase flesh. But this kinde of preparation whereof *Galen* hath written abundantly in his second Booke *De Sa. Tuen.* is not used in England, and therefore I will end it with a merry tale of *Augustus* the Emperour, and an old Souldier. On a time as the Noble Emperour *Augustus* came to a Bath, hee beheld an old man that had done good service in the Warres rubbing himselfe against a Marble Piller, for lacke of one to helpe him. The Emperour moved with pity gave an annuity, to finde him a servant to waite upon him. When this was knowne, a great sort of old souldiers drew themselves together & stood where as the Emperour should passe by, every one of them rubbing his hacke against the stones, the Emperour demanded why they did so, because Noble Emperour say they, we be not able to keepe servants to doe it. Why (quoth the Emperour) one of you might clawe

A merry tale  
of rubbing.



A kinde of rubbing good for all men.

Exercitatio alibi  
et visce uari-  
ationem prece-  
quirit.

Washing of the  
face, and ba-  
thing of the  
eyes.

and rub anothers backe well enough. So wisely did hee delude the practise of Parasites, according to the old Proverb, *Muli mutuum scabunt*. Notwithstanding Master Eliote reporteth of himselfe, that hee found great commodity in one kind of fricacie, which is thus: In the morning after we have beene at the stoole, with our shirt sleeves or bare hands, (if our flesh be tender) first softly, and afterward faster to rub the breasts and sides downward and overtwhart, not touching the stomacke and belly, and after to cause our servant seembably to rub overtwhart the shoulders and backe, beginning at the necke bone, not touching the reines of the backe, except wee doe there feele much cold and wind, and afterward the legges, from the knee to the ankle, last, the armes from the elbow to the hand-wrest. And for those that cannot exercise their bodies at convenient times, either because they are letted with necessary businesse, or else by reason of utter weaknesse, this kinde of rubbing may well bee used in stead of exercise. *Supplet enim fricatio exercitium*, as *Georgius Pectorius* writeth. But leaving all kinde of fricacies to such as have leasure, I prescribe none other preparation to bee used before exercise, but onely evacuation of excrements from all such parts as nature hath appointed thereunto. That is, when you are risen from sleepe, to walke a little up and downe, that so the superfluitie of the stomacke, guts, and liver, may the more speedily descend, and the more easily bee expelled. That done, to wash your face and hands with cleane cold water, and especially to bath and plunge the eyes therein: For that not onely cleanseth away the filth, but also comforteth, and greatly preserveth the sight,

(as

(as Avicen writeth) whereof Students should have a special care. Moreover to extend and stretch out your hands, and feet, and other limbes, that the vitall spirits may come to the utter parts of the bodie.

Also to combe your head, that the pores may bee opened to avoid such vapours as yet by sleepe are not consumed. Then to rubbe and cleanse the teeth. For

*Caput petere a fronte cervicem versus optimum est.*

the filthinesse of the teeth is noisome to the Braine, to the breath, and to the stomacke. They may bee

*Rubbing of the teeth.*

cleansed (as Cornelius Celsus teacheth) by washing the

*Lib. 1. cap. 2.*

mouth with cold water, putting thereto a little Vineger. And with the same (if you list) you may gargarize or guddle in your throate, and after rubbe them hard with a drie cloth. Some use to rubbe their teeth and gummes when they wash, with a Sage Leafe or two, which is good to preserve them from corruption and abateth the rank savour of the mouth. All these things (which are fixe in number) are briefly comprehended in *Schola Salerni*, as followeth.

*Lumina mane, manus surgens gelida lavet unda;*

*Cap. 2.*

*Hac illac modicum pergat, modicum sua membra*

*Extendat, crines petat, dentes fricat, ista*

*Confortant cerebrum confortant cetera membra.*

After this preparation, as occasion shall serve, you may fall to exercise, yet first you must diligently consider where and when (that is to say) the place and time. The place where exercise is to bee used doth chiefly concerne the aire, which among all things, not naturall, as in habitation, so in exercise is greatly to bee regarded, for as much as it doth both enclose us about, and also enter into our bodies, especially the most noble member which is the heart, and wee cannot be separate one houre from it for the necessity

*The place and time of exercise.*

*Aire.*

of

Four properties of wholesome aire.

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of breathing. Wherefore exercise must be used in a good and wholesome aire, which consisteth in foure points, first that it be faire and cleare without vapours and mists. Secondly, that it be lightsome and open, not darke, troublous and close. Thirdly, that it be not infected with carraine lying long above ground. Fourthly, that it be not stinking or corrupted with ill vapours, as being neare to draughts, Sinks, Dunghills, Gutters, Channels, Kitchings, Churchyards, or standing waters. For the aire so corrupted, being drawne into our bodies, must of necessitie corrupt our bodies also. These foure properties are briefly contained in two verses in *Schola Salerni*:

*Lucidus & mundus sit rite habitabilis aer,*

*Infectus neque sit, nec olens fatore cloaze.*

The fittest time of exercise.

*Epid. 6. Sect. 4.*

*Lib. 2. de Sa.*

*Tuen. cap. 2.*

Now for the time when you should exercise, that Divine Physitian *Hippocrates* teacheth us plainly, saying, *motus animi in ymnos.* Whose authority *Galen* following saith; *Sanitatis tutelam a labore est auspicandam, quem excipere debent, cibis, potio, deinde somnus, mox Venus, in iis videlicet quibus venere est utendum.* We must beginne the preservation of health with labour, after that take meat, drinke, and so forth. The time then most convenient for exercise, is when both the first and second digestion is compleat, as well in the stomacke, as in the veines, and that the time approacheth to eat againe. For if you doe exercise sooner or later, you shall either fill the body with raw humours, or else augment yellowcholler. The knowledge of this time is perceived by the colour of the urine; for that which resembleth unto cleare water, betokeneth that the juice which cometh from the stomacke is crude in the veins; that which is well colored not too high or base, betokeneth

The colour of the Urine sheweth when we should exercise.



betokeneth that the second digestion is now perfect. Where the colour is very high or red, it signifieth that the concoction is more than sufficient : wherefore when the urine appeareth in a temperate colour, not red nor pale, but as it were gilt, then should exercise have his beginning. By this meanes doth *Galen* trie out the time most fit for exercise. But because every man hath not skill to judge of urine, or hath not leasure or opportunity to view his water in a glasse as often as he would or should exercise, for the time most convenient, it shall be sufficient to remember that golden sentence of *Hippocrates*, *Labores cibis antecedant*. Let exercise be used before meat. Which rule, (as that famous Physitian *Fuchsius* noteth) is unadvisedly neglected in the Schooles of *Germany*. For there the Schollers never exercise, but forthwith after meat either leaping, or running, or playing at the ball, or coyting, or such like. And the same abuse is ripe among us here in *England*, both in Universities, and in the Grammer Schooles. Wherefore it is no marvell if Schollers oftentimes bee troubled with scabs, and other infirmities, growing of corrupt humours, because by that meanes great store of raw humours are ingendred and brought forth to the skinne : (according to the saying of *Hippocrates*) *Si impurgatus laboraverit, ulcera erumpent*. Wherefore I counsell all Students not to exercise immediately after meat, for by that meanes the meat is conveyed into all the members, before it be concocted or boyled sufficiently. Yet to rise up after meat, and to stand upright for a while, or to walke softly a little is very wholsome : that so the meat may descend to the bottom of the stomach, where (as *Avicenna* writeth) resteth

*Infl lib. 2. cap. 4.*

An abuse of  
exercise touching the  
time.

*Epid. 6. Sect. 5.  
Apho. 33.*

Rise up after  
meat.

Geor. 1.  
De San. Tu.  
lib. 1.

The exercise  
of the Empe-  
roure Antonine.

Palestra.

Three things  
to be observed  
touching the  
time of exer-  
cise.

Offic. 1.

the vertue of concoction, and is one of the first lessons in *schola Salerni*, *Surgere post epulas*. But hasty moving driveth the naturall heat from the inward parts, and causeth ill digestion. As for craftsmen, and labourers, if any demand the question, how they can have their health, and fall to work straight after they have eaten, I answer with *Virgil*; *Labor omnia vincit improbus*. And as *Galen* writeth; *Nos neque Germanis, neque aliis agrestibus, aut Barbaris hominibus hæc prodimus, non magis equidem quàm Vrsis, Apris, aut Leonibus, aut aliis id genus: sed Grecis, & iis qui tametsi genere sunt Barbari, Græcorum tamen emulantur studia*. So I write not these precepts for laboring men, but for students, and such, as though they be no students, doe yet follow the order and diet of students. *Antoninus* the Roman Emperour, who lived in *Galen's* time, and had a speciall care of his health, was wont to come to the wrestling place about Sunne-setting when dayes were at the shortest, and about nine or ten of the clocke when they were at the longest. Whose example if any list to follow (as *Georgius Pictorius* doth interpret) hee should exercise in Summer six houres before noone, and in the Winter, in the after-noonne at Sunne going down, and in the Spring time neare by noone. But I restraîne no man to the houre, so it bee done according to the rules aforesaid, that is, briefly to conclude, *Excrementis expulsis, In aere salubri, & Ante comedendum*. Yet it is not sufficient in exercise to observe the time, the place, the things proceeding, except wee keepe a measure therein: which also is taught by *Hippocrates* in the word (*mediocritas*.) And although every man doth know (as *Cicero* saith) that *In omnibus rebus mediocritas est optima*, that measure is a merry meane, yet

yet few can hit that meane, as well in other things, as in this, unlesse they bee directed by a certaine rule. Wherefore *Galen*, who leaveth nothing unperfect, setteth downe foure notes by the which wee may know how long wee should exercise, and when wee should give over. The first is, to exercise untill the flesh doe swell. The second is, untill the flesh bee somewhat ruddie. The third, untill the body bee nimble, active, and ready to all motions. The fourth is, untill sweat and hot vapours burst forth. For when any of these doe alter, we must give over exercise. First, if the swelling of the flesh shall seeme to abate, we must give over forthwith. For if wee should proceed, some of the good iuyce also would be brought forth, and by that meanes the body should become more slender and drier, and lesse able to increase. Secondly, if the lively colour stirred up by exercise shall vanish away, wee must leave off, for by continuance the body would wax colder. Thirdly, when agility of the limbs shall beginne to faile, we must give over, lest wearinesse and feeblenesse doe ensue. Fourthly, when the quality or quantity of the sweat is changed, wee must cease, lest by continuance, the sweat be greater or hotter, and so the body become colder and drier. But of these foure notes, sweat and swelling of the flesh, are the chiefeſt to be marked in exercise, as *Hippocrates* sheweth; *In exercitationibus signum extenuationis est sudor, guttatim emanans, quique tanquam à rivulis egreditur, aut à tumore contrahitur*. As who should say, sweat and abating of the flesh, are two of the chiefeſt signes to know when wee should give over exercise. This measure *Pythagoras*, that was first named a Philosopher, though no Phy-

*Lib. 1. de Sau.*

*Tuen. cap. 12.*

The measure of exercise.

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2

3

4

*Lib. 1. de Sau.*  
*Tuen. cap. 12.*  
*Chap. 12.*

*Epi 6. Sect. 3.*  
*Aphor. 4.*



fitian hath yet defined in his golden verses.

Οὐδ' ὑμῖνος τῆς πλεὺς ὅσῃς ἀμείλικας ἔχεν χρῆς,

Ἀλλὰ πότερτι μὲν (ἔν, κ) οἷοις γυμνασίῳτι

Ποιῆσαι· μῆτ' οὐ δὲ λέγα· τοδ' ὁραῖται ἡμῖν.

Thus Latined by *Vitus Amerbachius* :

*Corporis quod debes non intermittere curam,*

*Inque cibo potaque modus sit gymnastisque.*

*Hoc fiet lassum si te non illa gravabunt.*

The same in effect is uttered by the excellent Greek

Orator *Isocrates*, in his Oration *ad Demonicum*. Ἀπει

πὲρ ἐστὶ τὸ σῶμα γυμνασίῳ, καὶ τὰ προστάτω φαίμεν, ἀλλὰ τὰ πρὸς πλεὺς ὑμῖν αἰσθηθέντα, τί τε δ' ἀνὰ πτωγ' χάρις, εἰ λέγοις ὅς ποτε, ἐν πωρῇ διαμένεις.

Thus Latined by *Vitellius*, *Eas corporis exercitationes am-*

*plere, que valetudini potius quam que ad robur prosunt :*

*quod ita consequere, si laborare desinas, dum adhuc laborare*

*quæras.* Now as I have shewed what time we should

give over exercise, so here I will end my treatise of

exercise, if first I shall declare what remedy is to bee

used against wearinesse which cometh by immode-

rate labour, either voluntary or necessary, for wee

cannot alwayes keepe the meane, but wee must doe

as cause requireth. Wearinesse, as all other infirmi-

ties of the body, is cured by the contrary : that is to

say, by rest. According to the saying of *Hipp.* *In omni*

*corporis motu, quum fatigari ceperit, quies confestim lassitu-*

*dinis est remedium.* For when the body is tired through

over-much labour, and the strength faileth, and na-

turall moisture decayeth, then rest for a time recove-

reth the strength, reviveth the spirits, and maketh

the limmes able to endure labour, whereas otherwise

they would soone languish and pine away. Which

thing *Oril* well perceived, as appeareth where hee

saith;

The remedy of  
immoderate  
exercise.

Lib. 2. Apbo. 42.

*Quod caret alterna requie, durabile non est.*

Lib. I. Epist. 4.

*Hæc revocat vires, fessaque membra leuat.*

Where the Poet hath worthily added the word (*Alterna*) that is to say (done by course) for as it is not convenient alwayes to labor, so is it not good alwayes to rest. For that were idlenesse or slothfulnesse, which corrupteth both the body and soule. For in the body through immoderate rest, is ingendred cruditie, and great store of noysome humors. VVherfore *Galen* rec- Lib. de morb. causa. 3.  
koneth Idlenes or immoderate rest, among the causes of cold diseases. And what inconvenience doth grow to the soule thereby, Christ himselfe doth teach in his Gospell, where he saith, It is better for a man to rip his Coate and sow it againe, than to be idle. But moderate rest doth comfort both the body and minde, as *Ovid* Li. I. de pont: writeth:

*Otia corpus alunt animus quoque pascitur illis:*

*Immodicus contra, carpit utruinque labor.*

VVherfore I will conclude with that notable sentence of *Galen*: as sluggish rest of the body is a very De Suc. bo. & vi. ca. 3.  
great discommoditie to the preserving of health, so no doubt in moderate motion there is very great commoditie.

CHAP. 2.

*Of study or exercise of the minde, in what order we may study without hinderance of our health.*

**A**S man doth consist of two parts, that is of body, & soule; so exercise is of two sorts, that is to say, of the body, and of the minde. Hitherto I have spoken of exercise of the body, now I will entreat of exercise of the minde, which is Studie: that is (as *Hugode*

What study is. *Sancto Victore* defineth it) *Afida ac sagax retractatio cogitationis aliquid involutum explicare nitens, vel scrutans penetrare occultum.* This kinde of exercise (as *Tullie* writeth) is the naturall nourishment of the minde and wit, for so he saith, *Est animorum ingeniorumque nostrorum naturale quasi quoddam pabulum, considerati contemplatioq; natura, doctroq; homini & erudito cogitare est vivere.* And likewise, *Tantus est innatus in nobis cognitionis amor & scientie, ut nemo dubitare possit, quin ad eas res hominum natura multo emolumento invitata rapiatur.* Which thing may well be perceived even in little children; for as soone as they have gotten strength to goe of themselves, they are as busie as Bees, and they devise a thousand toyes to be occupied in. Which motions no doubt proceed from the minde: For (as *Tullie* saith) *Agitatio mentis nunquam acquiescit.* Idleness therefore is not onely against nature, but also dulleth the minde, as *Ovid* worthily writeth:

Offi. 1.  
Idleness is a  
gainst nature.  
Lib. 5. de Trist.

*Adde, quod ingenium longa rubigine laesum,  
Torpet, & est multo quam fuit ante minus.  
Fertilis assiduo si non renovetur aratro,  
Nil nisi cum spinis gramen habebit ager.*

Wherefore notable is that counsell of *Isocrates* ad *Demonicum*, Πείρω τὸ μὲν σῶμα εἶναι φιλόπονον, τὴν δὲ ψυχὴν φιλόσοφον; τὰ γὰρ σώματα τοῖς τιμωμένοις πόνοις, ἡ δὲ ψυχὴ τοῖς σπουδαίοις ἀγῶνι αὐτῶν ἀπασχολεῖται. Thus Latined by *Valerius*: *Da o'eram ut corpore sis laboriosus, animo studiosus: Nam ut moderatis laboribus corpora, sic honesta doctrina mentes augeri solent.* Which lesson *Publius Scipio* who first was named *Africanus*, well followed, as *Tullie* alleageth by the witness of *Cato*; whose saying, because it is worthy and most fit for students, I will recite *verbatim*: *Dicere solebat Scipio, Nunquam se minus otiosum esse quam cum otiosus*

Offi. 3.  
Scipio his say-  
ing to be fol-  
lowed of stu-  
dents.



*ius, ne minus solum quam cum solus esset.* Of this saying Tullie speaketh as followeth; *Magnifica vero vox ac magnoviro ac sapiente digna, quæ declarat illum & in otio de negotiis cogitare, & in solitudine secum loqui solitum, ut neq; cessaret nunquam, & interdum colloquio alterius non egeret.* Itaq; *duæ res quæ languorem afferunt cæteris, illum acuebant, solum & solitudo.* Leasure then and solitarinesse are two of the chiefest things appertaining to studie; which two who so hath obtained, and is *proquibus*, (as *Isocrates* speaketh) that is to say *discendi cupidus*, let him him observe these rules following:

*Mane cito lectum surge, mollem discute somnum:*

*Templa petas supplex, & venerare Deum.*

Those things presupposed which I have spoken of How to begin our study. in the preparation of exercise of the body, this golden lesson of *Lillie* is next to bee observed. And if you goe not to the Church, yet forget not (*venerare Deum.*) And for this purpose no time is more convenient than the morning. Which the Prophet *David* every where witnesseth in his Psalmes, namelv Psalm 5. saying:

*Quoniam ad te orabo domine, mane exaudies vocem meam, mane astant tibi, & videbo, quoniam non Deus volens iniquitatem es tu.* And for studie how much better the morning is than other times of the day, the reasons following may declare. First of all there be three Planets (as the Astronomers teach) most favourable to learning; that is, *Sol*, *Venus* and *Mercury*; these three in a manner meeting together when night approacheth, depart from us, but when day draweth neare, they returne and visit us againe.

Wherefore the best time for studie is early in the morning, when the Planets be favourable to our purpose. Again, when the Sunne ariseth, the aire is moved,

The morning most fit for prayer.

The best time for study is the morning.

and

A good counsell  
for students.

Tuscu. 4.

An example of  
a slothfull  
Scholler. ✕

How long we  
should studie  
without inter-  
mission.

and made more cleare and subtile, and the blood and spirits of our bodies doe naturally follow the motion and inclination of the Aire. VVherefore the morning or sunne rising, is most fit for study. *Aristotle* therefore in his *Oeconomikes*, nor without great cause biddeth us to rise before day, and saith that it prevaileth greatly both to the health of the body, and to the study of Philosophy. VVhose counsell that famous Oratour of Greece *Demosthenes*, diligently followed (as *Tullie* reporteth of him) *Dolere se aiebat Demosthenes, si quando opificum antehucana victus esset industria;* whose good example I wish all students to follow, having alwaies in minde this short sentence, *Aurora Musis amica*: and not to imitate the practise of *Bonacius* a young man, of whom *Poggins* the Florentine maketh mention. This *Bonacius* was wont to lie long in bed, and when he was rebuked of his fellowes of so doing, he answered smiling, that hee gave eare to certaine persons who contended and disputed before him. For as soone as I awake, said hee, there appeareth in the shape of women, *Sollicitudo* and *Pigritia*; Carefulnesse and slothfulnesse: Carefulnesse biddeth mee to rise and fall to some work, and not to spend the day in my bed. Contrariwise slothfulnesse biddeth me lie stil, and take mine ease, and keepe me from cold in my warme Couch. Thus while they vary & wrangle, I like an indifferent judge inclining to neither part, lie harkening and looking when they will agree: and by this meanes the day is overpassed or I beware. This young mans practise I leave to loytering Lurdcines, and returne againe to diligent students, who having used the preparation afore said must apply themselves earnestly to reading and meditation for the space of an houre: then

to remit a little their cogitation, and in the meane  
 time with an Ivory Combe to kembe their head from  
 the forehead backwards about forty times, and to rub  
 their teeth with a coarse linnen cloth. Then to returne  
 againe to meditation for two houres, or one at the  
 least, so continuing, but alwayes with some intermis-  
 sion, untill toward noone; and sometimes two houres  
 after noone, though seldome, except we be forced to  
 eate in the meane season, for the Sunne is of great  
 power at the rising, and likewise being in the midst  
 of the heavens: And in that part also which is next to  
 the midst, which the Astronomers call the ninth part  
 and the house of wisdom, the Sunne is of great ver-  
 tue. Now because the Poets doe account the Sunne as  
 Captaine of the Muses and Sciences, if any thing bee  
 deeply to be considered, wee must meditate thereon  
 especially the houres aforesaid. As for the residue of  
 the day is convenient rather to revolve things reade  
 before, than to reade or muse of new: Alwayes re-  
 membered that every houre once at the least wee remit  
 a little while the earnest consideration of the minde;  
 neither should we meditate any longer than we have  
 pleasure therein; for all wearinesse is hurtfull to health;  
 wearinesse of the body is evill, but wearinesse of the  
 minde is worse, and wearinesse of both worst of all:  
 For contrary motions draweth as it were a man in sun-  
 der and destroyeth life. But nothing is more hurtfull  
 than studying in the night: for while the Sunne shin-  
 neth over us, through the power thereof the pores of  
 the body are opened, and the humours and spirits are  
 drawn from the inner parts outward. And con-  
 trariwise, after the Sunne setteth the body is closed  
 up, and naturall heate fortified within. Where-

Afternoone.

study not yet

good.

Ennervation no-

tion of the study

is not good.



Why study is  
better by day  
than night.

fore to watch, and to be occupied in minde or bodie in the day time is agreeable to the motions of the humours and spirits; but to watch and to study in the night, is to strive against nature, and by contrary motions to impaire both the body and minde. Againe by continuall operation of the aire, opening the Pores, there followeth exhalation and consumption of the vitall spirits, wherby the stomacke is greatly weakned, and requireth a renewing and repairing of the Spirits, w<sup>ch</sup> may best be done in the season when naturall heat returneth from without to the inward parts. Wherefore whosoever at that time shall begin long and difficult contemplation, shall of force draw the spirits from the stomacke to the head, and so leave the stomacke destitute: whereby the head shall be filled with vapors, and the meat in the stomacke for want of heate, shall be undigested or corrupted. VVell therefore saith *Erasmus*, *Nocturna incubationes longe periculosissimae habentur.* Notwithstanding I know that such as bee good Students indeed, having alwayes in minde that notable saying of *Plinius*, *Omne perire tempus quod studio non impertias;* doe spare no time neither night nor day from their bookes. VVhereof *Plinie* himselfe hath given a goodly example, in that by his owne testimonie, he wrote that most excellent work called the Historie of nature, *Noctibus et succis suis temporibus.* Yea *Galen* in his old age (as hee writeth) was faine to eate Lettuse boyled, of purpose to make him sleepe, *Quod in iuventute* (saith hee) *meapte sponte vigilis assueveram.* And againe he saith, *Urgebam ego studia supra condiscipulos omnes non interdum solum sed etiam noctu.* As for poor Students they must follow the example of *Cleanthes*, who in the night time, by drawing of water, got where-

Plinie his diligence to be followed of Students.

Lih. 1. de al. fa.  
cap. 40.

De Succo. bon.  
vi. cap. 1.

wherewithall to finde himfelfe in the day to studie  
Philofophy under *Chryfippus*, or the example of that  
Noble King *Alured* or *Alfred*, the first Founder of the  
Vniverfitie of *Oxford*, who divided the day and the  
night into three parts, and fpend eight houres in eat-  
ing, drinking and fleeping, and eight houres in hearing  
and deciding of caufes, and eight houres in ftudy : Or  
as that excellent Poet *Plantus*, who was faine for his  
living to ferve a Baker in turning a Querne or Hand-  
mill, that hee might yet fometime apply his ftudie.  
Wherefore let not poore Students difdaine to doe fer-  
vice in the day, that they may yet imploy fome time  
in the night. And if they waxe pale with overmuch  
ftudy, it is no reproach but a very commendable figne  
of a good ftudent. Yet would I have none to ftudy fo  
much, that thereby they fhould fall into fickneffe, or  
become melancholick, as *Homer* writeth of *Ajax* and  
*Bellerophon* : But I would have all ftudents alwayes to  
remember τὸ μέτρον ἐν τῇ μάτῃ ἀρίστων. πᾶσι μὲν γὰρ ὁ δὲ ἀνείκελος, as *Ifo-*  
*crates* writeth. And if it happen that wee bee cloyed  
with ftudie, then muft we fall to recreation and ufe  
fome honeft play or pafstime, yet fo as *Tullie* prescri-  
beth, *Ludo et joco uti illis quidem licet. sed sicut somno &*  
*quietibus ceteris tum cum gravibus seriisq; rebus satis feceri-*  
*mus. Ipsumq; jocandi genus non profusum, nec immodestum,*  
*sed ingenuum & facetum esse debet.* Whereof wee have  
have a notable example in *Valerius Maximus*, of *Scevo-*  
*la* that learned Lawyer, who being wearied with law  
matters, was wont to recreat his minde with Tennis-  
play, and therein is faid to have excelled : Yet fome-  
times hee played at Dice, and Tables, when he had bin  
long bufied in well ordering the lawes of the Citi-  
zens, and Ceremonies of the gods. For fo he faith, *Vt in*

*Plantus* pain-  
fulneffe.

Better to be  
pale with ftudy  
than love.

*Mediocritas*  
*Imper optima:*  
*facietas enim*  
*omnium yestiam.*

*Offic. 1.*  
How play is to  
bee ufed.

*Lib. 8. cap. 8.*

*Scevola optime  
pila lusse  
traditur.  
Cic. 1. de. Orat.*

*A wittie answer  
of Socrates  
made to Alcibi-  
ades.*

*Unlawfull  
games.*

*Trosculus; alias  
fuge.*

*Lib 6. Apoph.*

*The dice play  
of the Emperour  
Caligula.*

*rebus seriis Scevolam, ita & in scurrilibus lusibus hominem  
agebat, quem rerum natura continui laboris patientem esse  
non sensit.* Likewise we reade of *Socrates* the Philoso-  
pher, who notwithstanding hee was adjudged by the  
Oracle of *Apollo*, to be the wisest man in the world, yet  
for recreation hee blushed not to ride upon a Reed a-  
mong his little children: And when hee was laughed  
to scorne of *Alcibiades* for so doing, he answered him  
very prettily, tell no body (sayth he) that thou sawest  
me, untill thou have children of thine owne. As who  
should say, Such is the affection of Parents towards  
their children, that they are not ashamed oftentimes  
to play the children with them. But of recreation of  
the body I have spoken sufficiently before, and now  
I will speake somewhat of recreation of the minde:  
for there bee some pastimes that exercise the minde  
onely, as Dice, Tables, Cards, and such like, which be-  
cause they are accounted dishonest games, and forbid-  
den even by heathen writers, as by the sage *Cato* in  
his morall precepts, I will omit them; and if any Stu-  
dent will use them, he shall not doe it (*me au: hore* :) yet  
I will rehearse one example of Dice playing, because  
it is famous. *Caligula* the Emperour (as *Erasmus* repor-  
teth) when hee played at Dice, got more by lying  
and forswearing, than by true play; and upon a time  
yeelding his turne of casting unto his next fellow,  
going forth to the doore, he espied two rich gentle-  
men of Rome passing by, whom straightway hee  
commanded to bee taken, and their goods to bee  
seised to his use: And so returning againe into the  
house very joyfull, hee boasted that hee never had a  
more luckie cast at the Dice. As *Caligula* got those  
Gentlemens goods, so thinke I all is gotten that is

wonne



wonne by dicing: Therefore I let it passe, and returne to my purpose. There is an ancient game called the Chess, which was invented after *Polidorus Virgilius*, in the yeare of the world, 3635. by a certaine wise man called *Xerxes*, to mitigate the minds or hearts of Tyrants. For it declareth to a Tyrant, that Majesty or authority, without strength, helpe, and assistance of his men and subjects, is casuall, feeble, and subject to many calamities. This game is an earnest exercise of the minde, and very commendable and convenient for students, and may easily be provided to be alwayes ready in their chambers. But for a mind wearied with study, and for one that is melancholike,

(as the most part of learned men are) especially those that be excellent, as *Arist.* witnesseth, there is no thing more cōfortable, or that more reviveth the spirits than Musicke, according to that saying of *Hessius*;

*Nam nihil humanas tanta dulces line mentes*

*Afficit, ac melica nobile vocis opus.*

And because it is one of the liberall sciences, it ought the more to be esteemed of students. And that for good cause. For by the judgement of *Aristotle*, Musicke is one of those foure things that ought to be learned of youth in well governed Common wealths: and in the fourth chapter of the same Book, he declareth that Musick is to be learned, not only for solace and recreation, but also because it moveth men to vertue and good manners, and prevaileth greatly to wiseome, quietnes of mind, and contemplation. But what kinde of Musicke every student should use, I refer that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most ancient, and hath bin in greatest price and estimation.

*Orpheus*

Play at the Chess.

*Probl. Sect. 30.*

*quest. 1.*

*Omnes homines*

*qui ingenio cla-*

*vescunt, melanc-*

*abolis vescunt.*

*Politi. 8. cap. 3.*

The commodi- ties of Musicke

The Harpe the most ancient instrument.

Sam. I. Cap. 16.  
Lib. I. de Stu.  
Sa. iuend.

Tusc. I.

Eraf. 3. Apoph.

*Orpheus* that ancient Poet, and Harper most excellent, (as the Poets surmised) did with his musicke delight wilde beasts, as Lions and Tigers, and made them to follow him, and with his sweet harmonie drew stones and woods after him, that is to say, moved and qualified the grosse hearts, and rude minds of men. The Prophet *David* delighted in the Harpe, and with the sweet melody thereof, delivered King *Saul* from the vexation of the evill spirit. *Marsilius Ficinus* speaking of himselfe, sayeth, *Ego etiam si modo infima licet componere summis, quantum adversus atra bilis amaritudinem, dulcedo lyra cantusq; valeat, domi frequenter experior.* And if every student could play upon instruments, it were the more commendable. For *Themistocles* (as *Tully* writeth) *Quod in convivio recusaret lyram est habitus indolior.* And *Socrates* when he was old, so much esteemed of Musicke, that hee was not ashamed being old, to learne among boyes to play upon instruments. And how comfortable Musicke is to all sorts of men, wee may plainly perceive by labourers; for the Gally-man, the Plough-man, the Carter, the Carier, ease the tediousnesse of their labour and journey with singing and whistling : yea, the brute beasts be delighted with songs and noyses, as Mules with bells, Horses with Trumpets and Shalmes, are of a fiercer stomacke to their appointed ministerie. Wherefore I counsell all students oftentimes to refresh their wearied minds with some sort of melody. For so shall they drive away the dumps of melancholy, and make their spirits more lively to learne. And so I end this Treatise of labour.

CHAP. 3.

Of Meats.

**A**FTER labour, there followeth in the sentence of *Hippocrates, Cibus*, whereby he giveth us to understand, that meat must bee taken after we have exercised. The necessity whereof needeth no prooffe, considering that nature hath taught all living creatures to seeke by sustenance to maintaine their lives. The infant new borne seeketh to sucke. The Lamb, the Calfe, the Colt, yea, the whelp yet blinde, gapeth for the dugges of the Damme. For such is the state of man and beast touching the body, that the spirits, humours, yea, the sound substance of all parts doe continually waste and weare away ; so that unlesse by nourishment other like bee restored, of necessity the whole must shortly be consumed. For life may well bee compared to the match of a Lampe, which if it bee not continually fed with sufficient oyle, is soone extinguished. Against this necessary and naturall imbecillity and mortality of mankinde, God of his infinite providence and goodnesse hath provided food whereby to repaire, to restore and countervail, so long as his good pleasure is, the continuall impairing and decaying of our flesh. Wherefore it behoveth us to have a speciall care and regard that wee use such meats as may best nourish our bodies, and in no wise hinder our health. Which to performe, it is necessary, that in meats we consider six things : First, the substance. Secondly, the quantity. Thirdly, the quality. Fourthly, custome. Fifthly, time. Sixthly, order. These six are briefly set downe in *Schola Salerni*, though

The necessity  
of meats.

Six things to  
be considered  
in meats.



## The Haven of Health.

though not in like order as followeth:

*Quale, Quid & Quando, Quantum, Quoties, ubi dando:*  
*Ista nota re cibo debet medicus bene doctus.*

These six I shall briefly handle as they are proposed.

### The substance of meats.

Concerning the substance of meats, some are good, which make good blood, and some are ill, which engender ill blood. Which difference may easily be perceived by the view of the Treatise following, divided into three parts, according to *Galen*. First I shall speake touching Corne or Graine; next touching Herbs and Fruits; lastly, touching living and sensible creatures, and their parts pertaining to diet.

*Lib. 1. de Ali. fa.*

### CHAP. 4.

#### Of Wheat.

*Triticum.*

OF all Corne or Graine used in diet, Wheat is the chiefest. *Theophrastus* describeth divers sorts of Wheat, but the greatest difference in my judgement is in the colour, for some is browner or blacker, and other is whiter and fairer. The best kinde of Wheat was called in old time *Siligo*, whereof was made the finest bread, called *Panis Siliginus*, which we call Manchet, and was plentiful among the Romans and other Nations also subject to the Roman Empire. And although *Plinie* preferre the Wheat of Italy before all other, confirming the same by the saying of the ancient Poet *Sophocles*, *Et fortunatam Italiam frumento canere candido*: yet as I thinke, we have as good Wheat in England, both red and white, as may be found in any Countrey in all Europe, and as good bread is made thereof, especially that of Yorke, which they call  
Maine

*Gali. 1. de Ali. fa. c. 2.*

*Lib. 18. cap. 7.*

Maine bread. Wheat in nature is manifestly hot, and being laid to outwardly as a medicine, is hot in the first degree, without any manifest moisture. And touching the choice of Wheat, which is best to make bread withall, *Matthiolus* perfectly describeth, *Triticum ex quo omnium optimus fit panis, eligi debet fractu contumax, densum, grave, colore aureum, lucidum, leve, trium mensium, maturum, mundum, pinguique terra ortum.* And if wee cannot conveniently provide Wheat that hath all the foresaid properties, yet let it bee such as *Galen* requireth. Let it be hard Wheat that will not easily be broken betweene the teeth, let it be thicke or close together, not loose or open: Let it be heavie or weighty; let it be of yellow colour. Of such Wheat as this may be made that bread which is best and most wholsome for youth and age, which ought to have five properties. First, it must be well leavened, *Nam panis qui fermento caret, nemini prorsus est accommodus.* Howbeit in England our finest Manchet is made without leaven. Next it ought to be light, for thereby it is knowne that the clamminesse thereof is gone. Thirdly, it ought to bee well baked, for bread that is ill baked is of ill digestion, and sore grieveth the stomacke. Fourthly, it must be temperately salted, for bread over sweet is a stopper; and bread over-salt is a drier. The fifth thing is, that bread should be made of the best Wheat, such as I have spoken of before. These five properties are briefly comprised in two verses in *Schola Salerni*;

*Panis non calidus, nec sit nimis inveteratus,  
Sed fermentusque oculatus, sit bene coctus,  
Et salsus modice, & frugibus validiselectus.*

But the first verse containeth two other notes touching bread. The one is, that it ought not to bee eaten

D

hot

Maine bread of  
Yorke.

*Gal. li. 1. de Ali.  
sa. a. 9.*

*Lib. 2. Dios. 1.*

*cap 78.*

What Wheat is  
best.

*Lib. 1. de Ali. sa.  
cap. 2.*

Wheat bread  
ought to have  
five properties.  
*Gal. li. 1. de Ali.  
sa. a. 2.*

The smell of  
new bread very  
wholsome:

What bread is  
best.

Lib. 1. de Ali.  
fa. ca. 2.

Lib. 1. de Ali. fa.  
cap. 4:  
Unleavened  
bread is very  
unwholsome.

Ga. li. 1. de Ali.  
fa. ca. 7.

Proecesse of  
time doth alter  
mens stomacks:

hot, because it stoppeth much, and swimmeth in the stomach, by reason of his vaporous moisture, yet is the savour of new bread very wholsome, and reviveth one out of a swoone, as *Arnoldus* saith. The other is, that we ought not to eat bread that is very stale or mouldie, for it drieth the body, and ingendreth melancholy humours. Whereupon it followeth that bread to be best, which is made of pure flower of good Wheat, sufficiently leavened, somewhat salted, well moulded, well baked, neither too new nor too old: that is to say, after Doctor *Boord*, that it be at least a day and a night old, and not past foure or five dayes old, except the loaves be very great, which definition *Galen* himselfe uttereth in these words; *Concoctū inter panes sunt facillimi, qui plurimum sunt fermentati, & pulcherrimè subacti, quique in Clibano igne moderato fuerunt assati*. Whereby it appeareth that all kinde of bread made without leaven is unwholsome, and after *Galen*, descendeth slowly from the stomach, engendreth grosse humours, causeth oppilations of the liver, increaseth the weaknesse of the spleene, and breedeth the stone in the reines. Wherefore cakes of all formes, Simnels, Cracknels, Buns, Wafers, and other things made of wheat flowre, as Fritters, Pancakes, and such like, are by this rule rejected. *Quando ne tritici quidem sumpta farina, concoctū sit facilis, nisi per salem, fermentum, misturam, triturationem, clibanumq; elaborata fuerit*. Howbeit now adayes common experience proveth in mens stomacks, that bread much leavened is heavie of digestion, and no bread is lighter than Manchet, which is made of fine flowre of Wheat, having no leaven. And by the foresaid definition, all loaves that are not baked in an Oven, but upon irons, or hot stones, or upon the hearth, or under



der hot ashes, are unwholsome, because they are not equally baked, but burned without, and raw within. And of such loaves as are baked in an Oven, the greatest loaves doe nourish most, after Master *Eliot*, because the fire hath not consumed the moisture of them. But whether bread be made in forme of Manchet, as is used of the Gentility, or in great loaves, as it is usuall among the Yeomarie, or betweene both, as with the Franklings, it maketh no matter so it be well baked. Burned bread, and hard crusts, and Pasticrosts, doe engender adust choller, and melancholy humours, as saith *Schola Salerni*:

The greatest loaves do nourish most.

Burned crusts ill.

*Non comedas crustam, choleram quia gignit adustam.*

Wherefore the utter crusts above and beneath should be chipped away. Notwithstanding, after *Arnold*, the crusts are wholesome for them that bee whole, and have their stomacks moist, and desire to bee leane, but they must eat them after meat, for they must enforce the meat to descend, and doe comfort the mouth of the stomacke. Browne bread, made of the coarsest of Wheat flower, having in it much branne, and that bread which *Galen* calleth *Autopyros*, that is, when the meale wholly unfitted, branne and all is made into bread, filleth the belly with excrements, and shortly descendeth from the stomacke. And beside, that it is good for labourers, (*Crassæ enim crassæ conveniunt*;) I have knowne this experience of it, that such as have beene used to fine bread, when they have beene costive, by eating browne bread and butter, have beene made soluble. But Wheat is not only used in bread, but being sodden, is used for meat, as I have seene in sundry places, & of some is used to be buttered. And *Galen* himselfe (as he writeth) travelling into the Countrey,

Crusts good for some.

Browne bread.

Browne bread looseth the belly.

Buttered Whear. Lib. 1. de Ali. fa. ca 7.

Frumentie.

French Wheat.

for want of other food was faine to eate sodden wheat in an husband mans house : but the next day after, he and his mates that had eaten with him, were much grieved thereby both in the stomacke and head. Whereby hee concludeth that it is heavy and hard of digestion, but being well digested, nourisheth strongly, and strengthneth a man much : wherefore it is good for labourers. Of wheate also is made *Alica* and *Amylum* mentioned of *Galen*, things not usuall among us. Yet *Amylum* is taken to be Starch, the use whereof is best knowne to Launderers. And *Alica Saccharata* is taken for Frumentie, a meat very wholsome and nourishing, if it be well made, yet in digestion much like to sodden Wheat. As for Turkie Wheat, French Wheat, and such like strange graine, I will over-passe them, because they bee not usuall in our Countrey of England. Yet of French Wheat I can say thus much by experience, that in some parts of Lancashire and Cheshire they use to make bread thereof for their household, being mingled together with Barley, but for the Winter time only. For when the heat of the yeare increaseth, it waxeth ranke of flavour. Also therewith they fat their Swine, for which purpose it is greatly commended, and in my judgement it is more fit to feed Swine than Men. More of bread shall bee spoken hereafter, when I intreat of other graine.

## CHAP. 5.

## Of Rye.

Rie bread.

**S***Eale*, commonly called Rye, a graine much used in bread, almost thorowout this Realm, though more plentifull in some places than in other : yet the bread that

that is made thereof is not so wholesome as wheate-bread, for it is heavy and hard to digest, and therefore most meet for labourers, and such as worke or travaile much, and for such as have good stomacks. There is made also of Rie mixed with Wheate, a kind of bread named misseling or masseling bread, much used in divers Shires, especially among the family. Which being well made after the order prescribed in the Treatise of Wheate, is yet better than that which is made of cleane Rie, but that which is halfe Rie and halfe Barly is worse. Rie laid outwardly to the body, is hot and drie in the second degree after *Dodonæus*, whose authoritie I alledge, because *Galen* hath written little or nothing thereof, except *Typha* be Rie, as Master *Eliot* judgeth it; then is it in a meane betweene Wheat and Barley.

What Misseling or Masseling is.

The temperature of Rie.

CHAP. 6.

Of Barly.

**H** *Ordeum*, Barlie, whereof also bread is used to bee made, but it doth not nourish so much as wheat, and after *Matthiolus*, troubleth the stomack, maketh cold and tough juice in the body, nourisheth little and ingendreth winde, yet some affirme that it is good for such as have the Gout. Barlie is cold and drie in the first degree, and (as *Galen* saith) howsoever it be used in bread, or pisan, or otherwise, it is of cooling nature, and maketh thinne juyce, and somewhat cleansing. And in the tenth Chapter of the same book, he saith, that Barley bread passeth very soone from the bellie. As of Wheate, so likewise of Barley there is great choice to bee had, for some is better and some is worse. Yet all Barley generallie considering

In li. 2. Diosc. ca. 79.

Barlie bread good for gowty folkes.

Ga. li. 7. de simp. li. 1. de Al. fa. cap. 9.

Malce.



What Malt is  
made of.

the nature thereof is more meet for drink than bread, and thereof is made the best Malt to make Ale or Beere. And though Barly be cold, yet it maketh such hot drinke, that it setteth men oftentimes in a furie.

# CHAP. 7.

## Of Oates.

Lib. 6. Simp.

Lib. 1. de ali. fa.  
cap. 14.

Malt made of  
Oats.

Oats bread.

Ianock bread.

Oats are bread,  
drinke and  
meate.

**A** *Vena*, Oates, after *Galen*, have like nature as Barlie, for they drie and digest in a meane, and are of temperature somewhat cold, also something binding, so that they helpe a laske, which I my selfe have proved in Cawdales made with Oatemeale: Yet *Galen* affirmeth, that Oates are *Inuentorum alimentum non hominum*, whose opinion in that point must be referred to the Countrey where hee lived: For if he had lived in England, especially in Lankashire, Cheshire, Cumberland, Westmerland, or Cornwale, hee would have said, that Oates had beene meat for men. For in these parts they are not onely Provender for Horses, but they make Malt of them, and therof good Ale, though not so strong as of Barly Malt. Also of Oates they make bread, some in Cakes thicker or thinner, as the use is; some in broad Loaves which they cal Ianocks, of which kinde of bread I have this experience, that it is light of digestion, but something windie, while it is new it is meetly pleasant, but after a few dayes it waxeth drie and unsavorie, it is not very agreeable for such as have not been brought up therewith: for education both in diet & all things else is of great force to cause liking or misliking. In Lankashire as I have seene, they doe not onely make bread and drinke of Oats, but

but also divers sorts of meats. For of the greates or groats, as they call them, that is to say of Oats, first dried, and after lightly shaled, being boyled in water with salt, they make a kind of meat which they call water-Pottage, and of the same boyled in Whey, they make Whey-pottage; and in Ale, Ale-pottage: meats very wholsome and temperate, and light of digestion; and if any man be desirous to have a taste of them, let him use the advise of some Lankashire woman.

Sundry sorts of meats made of Oates.

CHAP. 8.

Of Beanes.

**F**aba, Beane, in cooling and drying is very neare in a mean temperature. Green Beanes before they be ripe are cold & moyst, but when they be drie they have power to binde and restrain. The substance of Beanes is something cleansing, and the Huske is somewhat binding. *Pythagoras* the Philosopher gave forth this saying: *Faba abstincto*, as some interpret, abstaine from Beanes; because they make the sight dull, and raise up ill dreames (as *Plinie* saith.) But howsoever *Pythagoras* meant it, true is that saying of *Galen*, *Flatulentus est cibus etiam si elixatus diutissime fuerit, ac quo vis modo paratus.* And againe he saith, *Faba ut edulium flatulenta est, ac coctum difficilis si quid aliud.* Wherefore they are meate for Mowers, as the Proverbe is; and for Ploughmen, but not for Students. Being sodden they are used to bee eaten as well greene as drie: the greene Beanes they use to butter, the other they eat with salt unbattered. Of greene beanes *Galen* giveth his judgement, *Si virides priusquam mature sint atq; exicata edantur, idem eis accidet quod fructibus omnibus, quos*

*Ga. lib. 7. Simp.*

The nature of Beanes.

*Lib. 1. de Ali. Fa. cap. 19.*

*Lib. 7. Simp.*

Beanes are windy and hard of digestion.

Greene Beans;

*Lib. 1. de Ali. fa. cap. 19.*

ante

*ante perfectam maturitatem mandimus: humidius scilicet alimentum corpori praebeunt, ob idq; excrementosius, non in intestinis modo, sed in toto etiam habitu.* Also of Beanes in Leycester shire they make bread; I meane not horse-bread (which is commonly done throughout England) but for their family: but it can in no wise bee wholesome, because it filleth the body full of winde: Notwithstanding I know that such as have beene brought up therewith doe like it well. *Adeo a teneris assuescere multum est.*

## CHAP. 9.

## Of Pease.

Lib. 1. de Alim. cap. 21.

Pease are better than Beanes.

Three sorts of Pease.

1

2

3

How Pease or Beanes should be eaten.

The seasoning of windy meats.

**P***isum*, Pease, after *Galen*, are like in substance to Beanes, and eaten after the same manner, yet they differ in two things. First in that they are not so windie as Beanes: and next because they bee not so absterfive or clensing, and therefore they passe more slowly from the belly. There bee three sorts of Pease common among us in England. The first Garden Pease or hasty Pease. The second sort is called Gray Pease. The third Greene pease; both growing in the fields. The two first sorts are used to bee eaten Greene before they bee full ripe. First they are sodden, then buttered, salted, and peppered. But if any student list to eate Greene Beanes or Greene Pease, let him spare no pepper upon them, for this is a generall rule in *Galen*, for meats that be windie, *Quicquid in omnibus cibariis inest flatulentum, id per calfacientia & tenuantia corrigitur.* Pease are commended in *Schole Salerni*, on this wise:

*Pisum*



*Pisam laudandum delegimus ac reprobandum:  
Pellibus ablatis sunt bona pisa satir.  
Sunt inflativa cum pellibus atq; nociva.*

That is, they be wholsome to eate when the Husks be taken away, for if they be eaten in the Husks, they be hurtfull, and doe inflare. But how they should bee eaten without the huske I doe not know, except it be in pottage; for they are not wont to bee blanchd as Almonds, but there is made of them a kinde of broth or pottage called Pease-pottage. Some make it with Pease boyled whole, but that is not good; Other strein the pease after they bee boyled, and that is best. And this kinde of pottage is commended of *Arnoldus*, upon the said verses, for it maketh (saith hee) the belly laxative, and procureth urine, and unstoppeth the veines; wherefore it is wholsome at such times as folkes use grosse and oppilative meates, as on fasting dayes; and in England it is used accordingly, for commonly pease pottage is most eaten in Lent. If pease be unwholsome, then the bread which is made of them is unwholsome, yet it is much used in Leicester shire. But I leave it to rusticks, who have stomacks like Ostriges, that can digest hard yron; and for students I allow no bread but that which is made of wheat, as before is mentioned.

Pease pottage,

Pease pottage  
Good.

At what time  
pease pottage is  
most whole-  
some.

CHAP. IO.

Of Rice.

**O** Risa, Rise, after *Galen*, is something binding, and therefore stoppeth or binderh the belly. And againe he saith: All men use this graine to stop the belly, and they boyle it as *Alica*, yet is it more hardly digested and nourisheth lesse, and is not so pleasant in eating.

Lib. 8. Simp.

Ga. li. i. de AB.  
ca. 17.

E

ting.

Rise pottage,  
and their pro-  
perty.

E. & A. Dios. c. 88.

Rise pottage  
good for a flux,  
how they  
should be made.

The Preface  
to the hearbs.

ting. But we use to make a kinde of Pottage with Rise called Rise-pottage, which being wel made with good Milke, and spiced with Sugar and Cinamon, is verie pleasant and easie of digestion and restorative. For thus writeth *Matthiolus*, *Sunt qui Orisam quoque dicunt genitale augere semen, in bubula lacte decoctam, additis Saccharo & Cinamomo*. And in the same place he saith, that it is very good to be eaten in any kinde of lask or flixe, especially being first dryed and after boyled in Milke wherein hot stones have beene quenched. But if any list to make Rise pottage properly for a flix, they may be made in this maner. Take a good handfull of Oaten barke, and boyle it in a gallon of running water to the halfe or more; then streine it and let it coole, then take halfe a pound of Torden Almonds, and beate them in a Morter with the huls and all on, after streine them with the foresald water, & so with Rice make Rice pottage. Rise may be eaten also with Almond Milk, and so it doth restore and comfort nature. Hitherto I have entreated of such graine as is usuall among us in bread and meates as for other sorts named of *Galen legumina*, in English Poulse, as Fitches, Tares, Fengreeke, and such like, I overpasse them, because they are not used as sustenance for man, but for medicine, or else as fodder for beasts. And now shall I speake of hearbs and fruits, I meane of those that appertaine to diet, and as they be used *pro alimentis*, and not *pro medicamentis*. For that belongeth to another part of Physicke, though I know that there may be, as *Hippocrates* saith (*in cibo medicamentum*) which thing as occasion shall serve, I will brieflie touch for the behalfe of Students. And of hearbs I shall declare first such as be hot, and after those that be cold.

CHAP. II.

Of Sage.

**O**F all garden hearbs none is of greater vertue than Sage, in so much that in *Schola Salerni*, it is demanded,

Hot hearbs.

*Cur moriatur homo cui salvia crescit in horto?*

As who should say, such is the vertue of Sage, that if it were possible, it would make a man immortall. It is hot and drie in the third degree, and hath three speciall properties, cōteined in these verses following:

The nature of Sage.

*Salvia confortat nervos, manumq; tremorem*

*Tollit, & ejus ope, febris acuta fugit.*

Now because it is good against palsies and comforteth the sinewes and Braine, it must needs be good for Students, who are commonly cumbred with diseases of the head: It may be used in way of mear, as in the spring time with bread and butter, especially in May: as I my selfe have knowne a man of 80. yeares and upward, who for his Breakfast in Summer used to eat sixe or seven Sage Leaves minced small with a little salt, and in winter as many blades of unset Leekes, drinking alwayes a draught of good Ale after it, by which meanes he preserved himselfe long in healthfull state. Sage is used commonly in sawces, as to stuffe Veale, Porke, roasting Pigges; and that for good cause, for it drieth up superfluous moisture, and stirreth up appetite. Also of Sage is made a kinde of wine, which they call Sage wine, in this manner. Put a little bagge full of Sage bruised in a Quart of new Wine, and let it stand so a night, then wring it out and use it. This wine is good to consume

Sage is good for students.

An old mans dyet.

Why Sage is used in sawces.

Sage wine.



Sage Ale.

sume fleame and to comfort the braine and sinewes. Much after the same manner is made Sage Ale; yet some use onely Sage Leaves, whole as they grow, being first cleane washed they put them in the bottome of a Vessell, and tunne up new Ale upon them, so letting it stand for three or foure dayes, untill they draw it: for every gallon of Ale two handfuls of Sage will suffice, in operation, it is like to Sage wine. I my selfe have proved it very good for a rewme. Moreover Sage is used otherwise to be put in drinke overnight close covered, or two or three houres before wee drinke it, for so it is good against infection, especially if Rew bee added thereto, as witnesseth *Schola Salerni*,

Sage and Rue  
put in drinke,  
are good a-  
gainst infection.

*Salvia cum Ruta faciunt tibi pocula tuta.*

## CHAP. 12.

## Of Rosemary.

**N**Ext, in vertue to Sage is Rosemary and of much like qualitie. For it is both hot and drie. *Fernelius* saith, *Vna cum cerebro & nervis, cor, sensus omnes & memoriam confirmat, tremori atque paralyfi salutaris*, and therefore excellent good for students any way used: Beside that (as saith *Matthiolus*) *Visum acuit, si toto tempore quo floret, quispiam jeiunus flores una cum circumstantibus foliis cum pane & sale quotidie voraverit. Praestat etiam ad frigidos ventriculi affectus, ad coliacas passiones & vomitum cibi, si cum pane devoretur, aut bibatur in pulverem contritum ex meraco.* The use of Rosemary in Kitchin, is well knowne to all men. I would the hearbe were as plentifull among us in England, as it is in that part of France which is named **PROVANCE**, where

Lib. 5. cap. 18.  
Meib. me.

Rosemary good  
for students.  
Lib. 3. D. of. 6. 73.

Plenty of Rose-  
mary in one  
part of France.

where it groweth of it selfe without setting, and is used for a common fuell. Such as have not the Herbe, may yet have the flowers preserved of the Apothecaries, called *Conserua Anthos*, like in operation to the Herb, which I wish to be often used of students. Such as have the Herbe, may use it now and then, as *Alexis* prescribeth, to cleanse and comfort the stomacke, and to make a sweet breath in this manner: Take Rosemary, with the flowers, or without, a handfull, or more, seeth it in white Wine a good space, and put thereto if you may, a little Cinamon, then drinke it, and wash your mouth therewith. The same Wine without Cinamon is good to wash the face and hands, for it maketh a very cleare skinne. I was wont to put a handfull of Rosemary in a quart of white Wine, and to suffer it to boyle in the quart untill it were ready to be burned, and then to use it, or halfe a handfull in a pint of Wine, and sometimes a few Cloves withall. Which drinke by experience I found greatly to comfort both my stomacke and braine. Or if you like not to be at the cost of Wine, seeth it in Ale, or pound it and straine it with Ale or Wine. For being so drunke, it is very good to open the obstructions of the Liver and spleene, which is a speciall way to preserve health: Good therefore to be used at the spring or fall of the lease, for a weeke together. And so I was wont to use *Agrimony* to prevent a dropisie. If any man list to make a perfect Electuary of Sage & Rosemary, to comfort the stomacke and braine, and to make a sweet breath, hee may compound it after *Alexis*, in this manner: Take of Sage two ounces, of Rosemary flowers halfe an ounce, of Cloves five drammes, of Cinamon one dramme and a halfe, of Nutmegges one scruple,

*Conserua of Rosemary flowers. Lib. I. p. 80.*

A good decoction of Rosemary for the stomacke.

Another.

This maketh a sweet breath, and killeth Wormes.

An excellent Electuary of Sage and Rosemary.

bray every thing, and with honey or Sugar make an Electuary, and give thereof in the morning halfe a spoonfull : then drinke a little red Wine, wherein is boyled a little Sage, and this doe every day, untill you have your purpose.

## CHAP. 13.

## Of Borage.

The tempera-  
ture of Borage:

Borage is good  
for Students.

Lib. 1. cap. 7. de  
Stud. fam. in.  
Five great ene-  
mies of stu-  
dents.

Lib. 6. Simp.

Why Borage  
leaves are used  
in wine.

Conserva of Bo-  
rage, and how  
it is to be made.

**B**orage, which of *Galen* is named Buglosse, is hot and moist in the first degree. But in Gardens there is found another Herbe commonly called Buglosse, differing from Borage both in leafe and flower. And after *Dodonæus*, Buglosse, and Lange de Beefe, are cold and dry, not farre from the meane temperature. No Garden Herbe is more convenient for Students than Borage or Buglosse, because of those five things which be enemies to studie, as *Marsilius Ficinus* writeth, that is to say, *Pituita*, *Atrabilis*, *Coitus*, *Societas*, *Matutinus somnus*, two of them, that is, *Pituita* and *Atrabilis*, are well holpen by the use of these herbs. For thus writeth *Galen* of Buglosse which is to be understood likewise of Borage. *Buglossum humida calideq; temperiei est, itaque vinis injectum, letitie ac hilaritatis causa esse creditum est, sed & iis qui ob supremi gutturis asperitatem tussiant, coctum in melicrato convenit.* Whereby it appeareth, that to put Borage leaves in Wine, is no late invention, and is done for good cause, and to bee frequented of Students. Such as have not the Herbre ready, may yet have *Conserva* of Borage flowers, or Buglosse flowers, which may be made as followeth. Take Borage flowers, or Buglosse, when they are full ripe and may easily bee pulled from the stalks, pound them small



small, then take for one ounce of the flowers, three ounces of Sugar: put in your Sugar by little and little, and incorporate them well together, put it up in a Gally pot, and Sunne it for twenty or thirty dayes, and keepe it for one year. But hee that will not bee at such cost, may yet distill the Herbe with the flowers when it flowreth, and use to drinke the water with Wine, or of it selfe with a little Sugar, if need bee, which also is a good way to take any distilled water. The water of Borage or Buglosse being drunke with Wine, doth comfort the braine and the heart, and increaseth memory and wit, and engendreth good blood, and putteth away melancholy and madnesse.

Boragewater.

How to drinke a distilled water.

CHAP. 14.

Of Baulme.

**B**aulme, after *Avicen*, is hot and dry in the second degree, an herbe greatly to bee esteemed of Students: For that by a speciall property it driveth away heavinesse of minde, sharpneth the understanding and the wit, and increaseth memory: other vertues it hath also, which bee declared at large by *Gesnerus*, in his Booke of distillations, where hee teacheth to draw a water from this Herbe, as followeth: Take Baulme with the whole substance, shred it small, and bray it, and lay it to steepe a whole night in good white Wine, in an earthen vessell, well covered and stopped, on the morrow distill it. This water hath the properties aforesaid, and may be drunke of it selfe with Sugar, or mingled with good Gascoigne Wine. And if any list to make a perfect water, and expert against melancholy, let them take Buglosse, Borage, and

The temperature of Baulme.

Baulme water, and the properties thereof.

An excellent water for Students.

Lib. 1. cap. 10. de  
Stud. Jani. an.

and Baulme, and distill them together, for this water  
is highly commended of *Marsilius Ficinus*, in *atrabilis*  
*remediis*.

CHAP. 15.

Of Hyfop.

Gal. lib. 8. Simp.

**H**Yfop is hot and dry in the third degree, whose  
vertues are briefly comprehended of *Schola Sa-*  
*lerui*, in these verses:

*Hyssopusq; herba est, purgans e pectore phlegma,*  
*Ad pulmonis opus cum melle coquenda jugata.*  
*Vultibus eximium fertur prestare colorem.*

Sirrup of  
Hyfop.  
Hyfop Ale.

Of Hyfop is made a Wine named Hyfop Wine,  
which helpeth by drinking thereof diseases of the  
breast, the sides, the Lungs, the shortnesse of wind,  
and an old cough, all which effects may be wrought by  
the use of the sirrup. When I was much troubled  
with cough and cold, I was wont to make Hyfop Ale,  
after the manner prescribed of Sage Ale, saving that I  
put to an ounce or two of good Liquorice, thin cut  
in slices, whereby in that case I have beene much ea-  
sed. Also for the same purpose you may distill the  
Herbe, and use the water distilled after the manner  
aforesaid.

CHAP. 16.

Of Mint.

Gal. lib. 6. Simp.

**M**Int is hot and dry in the third degree. Whereof  
beee divers kinds, both of the Garden and field,  
but one most fragrant in favour, which is called Spere  
Mint, and is used to be put in puddings, and is found  
by

by experience to comfort the stomacke, and helpe digestion, beside that, it giveth a pleasant verdure in eating, and one passing property it hath, and that very profitable for Students, *Quod animi olfactu excitat*, Lib. 3. Dios. ca. 35 as *Matthiolus* writeth. Therefore of it may bee made a good posie for Students, to smell to oftentimes: and if any be troubled with ill savour of the mouth, and rottenness of the gummies, they may boyle of these Mints in white Wine, with a little Vinegar, and when it is cold, wash their mouth and gummies therewith, and after rub them with powder of dry Mints. The same powder also is very sweet, and an approved Medicine for the Wormes in children or old folkes,

A good Lotion  
for the teeth  
and mouth.

Powder of Mint  
good to kill  
wormes.

*Si detur in lacte tepido sorbendum jeuno.*

Which thing also is confirmed by *Schola Salerni*:

*Mentitur Menta si sit depellere lenta*

*Ventris lumbricos, stomachi vermesque nocivos.*

CHAP. 17.

Of Time.

**T**ime is hot and dry in the third degree, the use whereof in the Chollicke & Stone, is well known to the Physitians, and the use of it in Kitchin is well knowne to all men. Beside that (as *Aetius* reporteth) it may bee dried and made in powder, and used for sundry good purposes, but one way especially it serveth our turne: That is, three drammes of this powder, mixed with a draught of Oximell, doth purge melancholy humours, and dulnesse of the senses, proceeding of melancholy, & the same potion also giveth clearnesse of sight, and helpeth the paine of the eyes, if it be taken fasting, or before supper. The same powder

Gal. lib. 6. Simp.

Powder of  
Time good for  
Students.



is good also for the Gout, for swelling of the belly and stomacke, for paine of the bowels and loynes : and for want of Oximell; it may be taken in a draught of white Wine.

## CHAP. 18.

## Of Saverie.

How Saverie  
may be taken.

**S**Avery, after Master *Eliot*, purgeth flegme, helpeth digestion, maketh quicke sight, provoketh urine, and stirreth up carnall appetite. It is hot and dry in the third degree, and one good property it hath, whereby it is good for students, in that it doth quicken the braine by smelling thereto, *Et lethargicos el-factu excitat*, as saith *Fernelius*. Beside that, it doth strengthen the stomacke that is prone to vomit, it may bee taken, as I have said of Time, being dried and made in powder, and supped off in a reare egge, or else boyled in wine.

## CAP. 19.

## Of Pennyroyall.

**P**ennyroyall is hot and dry in the third degree, and doth extenuate heat, and decoct, it reformeth the stomacke oppressed with flegme, it doth recover the faint spirit, and expelleth melancholy: by siege it may be taken, as I have said of Time and Saverie.

CHAP. 20.

Of Towne Cressis.

**T**OWNE Cressis, or Garden Cressis, is hot and dry in the third degree. It may not be eaten alone, but with cooling Herbs, as Lettuce, Sorrell, or Purslane. For so is the heat qualified, and that is the best way to make Sallets, to mingle hot herbs and cold together, except a man doe it of purpose to coole or heat. The often eating of this Herb in Sallets, doth give a sharpnesse and readinesse of wit. And one medicine I will write, which I have read in an old written Booke of this Herbe, that if any have an extreame Laske, if he For a Laske. drinke but a dramme of the seeds thereof in powder, in a draught of red Wine, or cold water, six or seven mornings together, not receiving any thing in two houres after, he shall be holpen, if it be curable.

CHAP. 21.

Rue.

**R**UE, or Herbe Grace, is hot and drie in the third degree, the vertues whereof are pithily set forth Gal. lib. 3. Simp. cap. 61. in Schola Salerni.

*Ruta facit castum, dat lumen, & ingerit astum,*

*Cocta facit Ruta de pulicibus loca tuta.*

Which verses containe foure properties of Rue: Foure properties of Rue.  
The first is, that it sharpneth the sight, which effect is wrought either by eating of it greene, as it is there mentioned. I

*Ruta comesta recens, oculos caligine purgat.*

Or else the juyce of Rue, together with the juyce of

Fennell and Honey being clarified, and made up into an ointment, and used to be put into the eyes. The second propertie is, that Rue abateth carnall lust, which is also confirmed by *Galen*, where he writeth of Rue; *Quia & tenuis est partium statusq; extinguit, quare ad inflationes competit, ac Veneris appetitum cohibet, digeritq; atque excitat sane strenue.* Yet *Schola Salerni* in this point maketh a difference betweene men and women: for they say;

*Ruta viris coitum minuit, mulieribus auget.*

Because the nature of women is waterish and cold; and Rue heateth and drieth, therefore (say they) it stirreth them more to carnall lust, but it diminisheth the nature of men, which is of temperature like unto the aire, that is, hot and moist. The third propertie is, that Rue maketh a man quicke, subtile, and inventive; by reason that by heating and drying, it maketh a mans spirits subtil, and so cleareth the wit. The fourth is, that the water that Rue is sodden in, being cast and sprinkled about the house, riddeth away Fleas, and killeth them. Beside these foresaid properties, which bee all very profitable for Students; Rue hath a speciall vertue against poyson, in so much that the very smell of Rue keepeth a man from infection, as is often proved in time of pestilence: for a Nose-gay of Rue is a good preservative, but being received into the body, it is of much greater force. For as *Dioscorides* writeth, *Lethalium medicamentorum antidotum est si semen ex vino acetabuli mensura bibatur, folia per se sumpta, aut cum nucibus, juglandibus, aridisq; sicis inefficaces venenorum vires reddunt, contra serpentes simili modo sumere convenit.* *Arnoldus* affirmeth, that

Rue is good  
against poy-  
son and the  
pestilence.

Lib. 3 cap. 45.



that the eating of Rue, in the morning with figges and sweet Almonds, preserveth one from payson: And true is that medicine, and approved of king *Mithridates*, that if any doe eat fasting two drie Walnuts, as many figs, and twenty leaves of Rue with a graine of Salt, nothing which is venomous, may that day hurt him, and it also preserveth against the pestilence.

King Mithridates medicine.

CHAP. 22.

Of Dill.

**D**ill is hot and dry in the second degree; the seeds be chiefly occupied in medicine, & of the green hearbe *Galen* writeth, that it procureth sleepe; wherefore in old time they used to weare Garlands of Dill at their feasts.

Ga. lib. 6. Symp.

CHAP. 23.

Of Sperage.

**S**perage is temperately hot and moyst, the seeds, hearbe and roots are used in medicine chiefly for the stone and strangury. Nam semen, aut radix, aut herba ipsa in vino albo cocta & pota plurimum prodest calculosis. Sperage is used also to be eaten, as appeareth by *Galen*, where he saith: *Omnes Asparagi stomacho utiles sunt, urinam cient, & parum praebeant nutrimenti.* And as *Avicen* writeth; the eating of them doth amend the sight, soften gently the belly, purgeth the breast, the bowels and the reines, and maketh a good savour in all the body, but the Urine then, stinketh. By mine advice such Students as be troubled with gravell

Lib. 1. de ali. fa.

Fen. lib. 4.

Medicine for the stone.

## The Haven of Health.

or stone, shall use Sperage, Alisander, Grummell, and such like hearbs in Sallets, at their first budding forth, or else make porrage with them.

### CHAP. 24.

#### Of Lonage.

**L**Onage is hot and drie in the third degree, the seeds and rootes be most used in medicine, and bee of like operation to Percely and Fenell. *semina sumi possunt totam noctem in vino albo infusa. aut etiam decocta, sed adhibito pari pondere anisi & feniculi, nam alioquin vehementer corpus perturbant, purgant enim utrinque valide.*

### CHAP. 25.

#### Of Grummell.

Lib. 3. cap. 141.

An easie medicine for the stone.

**G**Rummell is hot and drie in the second degree, not used in meats but in medicine, especially the seeds have this operation, after *Dioscorides*, *Lithospermum*, quod a seminis duritia nomen accepit, hanc vim habet, ut semine cum vino albo poto, calculos frangat, pellatque urinem. An easie and a necessary remedie for many Students.

### CHAP. 26.

#### Of Coriander.

Lib. 3. cap. 62.

**C**oriander commonly called Coliander. The seed is most in use, and is moderately hot and drie, which is proved by that it breaketh winde, and resolveth impostumes, though *Dioscorides* think it to be of cooling nature. It is thought to be very hurtfull and to cause

cause madnesse, and therefore reckoned of *Dioscorides*, among poysons; which is to bee understood (as *Mat- Lib 6.* *thiolus* upon the same place noteth) of the immoderate use thereof, and especially when it is prepared; for it should never bee used neither in meate nor medicine, except it have beene first steeped in Vineger by the space of three dayes: it is used to bee made in Confits, which in my judgement are most wholesome for Students of all other sorts; for being eaten after meate, they doe not onely strengthen the stomacke, but also repress the vapours ascending to the head, and therefore good to stay a rhume, a common and a continuall adversary to Students; and *Simeon Sethi* affirmeth, *Semen Coriandris stomacho bonum esse & eundem corroborare, cibum in ventriculo retinere, donec probe concoquatur.* Which last property is verie good to helpe a Rhume, because that commonly it proceedeth of indigestion. Wherefore I advise al such as be much troubled with Rhumes, to use after their meales, some Coriander Confits.

Coriander  
Confits good  
for students,

Coriander  
Confits good  
for a Rume.

CHAP. 27.

Of Charvaile.

**C**Harvaile is very profitable unto the stomacke, but it may not sustaine very much boyling; being eaten with Vineger, it provoketh appetite & also urine. The decoction thereof drunken with wine cleanseth the bladder. In *Schola Salerni* I reade three properties of Charvaile. First that if it bee stamped and laid plaisterwise to a Canker, it helpeth it. Next that if it be drunken with wine, it easeth the belly. Thirdly, that it ceaseth vomiting and the laske, which properties are

Cap. 67.



are briefly contained in these verses:

*Appositum cancris tritum cum melle medetur.*

*Cum vino potum, lateris sedare dolorem,*

*Sæpe solet, tritam si neclis de super herbam*

*Sæpe solet vomitum ventremq; tenere solutum.*

CHAP. 28.

Of Sennie.

Lib. 8. Simp.

**S**ennie which bringeth forth that seed whereof mustard is made. After Galen Mustard seeds be hot and drie in the fourth degree, and are much used in medicine, especially to purge the head. The vertues of them are briefly set forth by Schola Salerni:

*Est modicum gramen siccum calidumq; Sinapi:*

*Dat lacrymas, purgatque caput, tollitque venenum.*

Mustard for  
whom it is  
good.

A medicine to  
cleare the  
breast, good for  
fingers.

For a tetter or  
Ring worme.

The force of the seed is well perceived by eating of Mustard, for if it be good in licking too deepe, we are straightway taken by the Nose, & provoked to neese, which plainly declareth that it soone pierceth to the braine. Wherefore as it is a good sawce, and procureth appetite, so is it profitable for the Palsie, and for such Students as be heavy headed, and drowsie, as if they would fall asleepe with meate in their mouthes: and if any be given to musick, and would fain have a cleare voice to sing, let them make Mustard seeds in powder, and worke the same with honie into little bals, of the which they must swallow one or two downe everie morning fasting, and in short time they shall have verie cleare breasts. And for a Tetter or a Ring-worme a little Mustard laid upon it within few dayes will cure it.

CHAP.

CHAP. 29.

Of Mercury.

**M**ercurie is not that hearbe which is called in Latine *Mercurialis*, but (as I thinke) it is that which of *Matthiolus* is named *Bonus Henricus*, of hot and drie temperature, and is found by experience to loose the belly, and to purge choller and fleame; insomuch that divers who have beene grieved with the ague, by often using of pottage, made chiefly of Mercurie, Beets and Orages, have been delivered by that means in short time. And it is a common proverb among the people: Be thou sicke or whole, put Mercurie in thy coole.

Pottage of  
Mercurie good  
to loose  
the belly.

CHAP. 30.

Of Mallowes.

**M**allowes are hot and moyst in the first degree, being used in pottage they loose the belly, and are good for such as be costive, for so saith *Schola Salerni*:  
*Dixerunt Malvam veteres, quod molliat alvum.*

The rootes of wilde Mallowes, or Garden Mallows, being made cleane from the earth, and washed, and at the one end first a little scorched with a knife, and then rubbed hard upon the teeth, taketh away the slimnesse of them, and maketh them very white. But of all things that I have proved to make the teeth white, and to preserve the gums from putrefaction, Mastick is best: which must be beaten to powder, and laid upō a linnen cloth, suppose a corner of the towell, that you drie your face withall, & rubbed hard for a space upon

To make white  
teeth.

the teeth, & the mouth after washed with cleane water. this practice used once in a month, keepeth the teeth faire, and marvellously preserveth the gummes from corruption.

## CHAP. 31.

## Of Persellie.

The vertues of  
Persellie,

Lib. 5. Distib. me.  
cap. 7.

Persellie, why  
it is evil.

**P**erselly is hot in the second degree, and drie in the third: It is of piercing and cleansing nature and thereby dissolveth winds, provoketh urine, and breaketh the stone. The chiefe vertue of persellie is in the roote, the next in the seed, the leaves are of least force, yet of most use in the Kitchin; and many use to cate them not onely with flesh or fish, but also with Butter in a morning, and that for good cause, for by the judgment of late writers, Persellie is very convenient for the stomacke, and stirreth up appetite, and maketh the breath sweet: yet I reade in *Fernelius*, that Persellie should bee ill for the Falling-sicknesse, for young children, and for women that give suck; for so he saith, *sed epilepticis, (ut quorum paroxysmos irriter) & fetui, & mulieri lactanti insensum.*

## CHAP. 32.

## Of Fenell.

**F**ennell is hot in the third degree and drie as it were in the first. Whether it bee greene or red of color, I think there is no difference in operation, though the common people judge otherwise, as they doe also of Sage; for the red fennell or red sage (as they thinke)



is of greater vertue. *Schola Salerni* setteth forth foure  
properties of fennell in two verses: Foure proper-  
ties of Fennell

*Bis duo dat Marathrum, febres fugat atq; venenum,  
Et purgat stomachum, lumen quoq; reddit acutum.*

The seeds of Fennell are of greatest vertue, and most  
in use; being eaten they break winde, provoke Urine, The vertues of  
fennell seeds.  
and open the stopping of the Liver and spleen. And in  
women they bring downe their termes, and increase  
milke in their breasts; and therefore good to be used  
of Nurses. Students may use them being made up in  
Cumfits, wherein I my selfe have found great com- Fennell Cum-  
fits.  
modities, as being often grieved with windinesse of  
the stomacke.

CHAP. 33.

Of Anise.

**A** Nise is hot and drie in the third degree: The  
hearbe is little used, but the seeds altogether.  
They may bee either eaten or drunke whole, or made  
in powder. *Schola Salerni* compriseth two speciall ver-  
tues thereof in one verse,

*Emendat visum, stomachum confortat Anisum.*

Beside that it maketh sweet breath, procureth V-  
rine, cleanseth the reines, causeth abundance of milke  
in women, & encreaseth sperme, it is used to bee made  
in Cumfits, and so is it best for students: and if any be Anise seeds  
Cumfits,  
grieved with the Collick or stone, it shall be good to  
put Anise seeds or Fennel seeds in their bread, whole, Bread for such  
as have the  
Collicke.  
or being made in powder, it may be easily wrought up  
with the Dough.

## CHAP. 34.

## Of Cummine.

For an un-  
favourable  
breath.

To beautifie  
the face.

Lib. 3. Diof. c. 6c.

**C**ummin is hot and drie in the third degree, the seed is chieflie used and not the hearbe, nor root; It is little used in meates, but often in medicines, to provoke Vrine, and breake winde. For one that hath a stinking breath, if it proceed of corrupt fumes, rising from the stomacke, it may bee used thus: Take two handfuls of Cummin and boyle it in a Pottle of good white wine, till halfe bee wasted, then streine it, and drinke it first in the morning and last at night fifteene dayes together, halfe a Pinte at a time, hot or colde. The same wine also is good for the Collick, & for the Cough; and Cummin seeds sodden in water, if the face be washed with the same, doe cause the face to be clearer and fairer, so that it be used now and then, for the often & much using of it doth make the face pale: good therefore for such as be high coloured. In *Matthi-  
olus* I reade a practise to bee wrought with Cummine seeds and (as I thinke) hath beene used in time past of Monkes and Friers. *Cumino* (saith he) *frequenter utuntur in cibis, & eo sepe sufficiuntur qui facies suas exterminant, ut sanctitatem & corporis macerationem admentiantur.*

## CHAP. 35.

## Of Carawaie.

Gal. l. b. 7. Simp.

Lib. 3. cap. 57.

**C**araway the seed which is most used in medicines is hot and drie almost in the third degree. The vertues whereof are well set forth by *Dioscorides*: *Vrinam concitat, stomacho utile, os commendat, concoctio-*

*nem*

*nem adiuvat.* Wherefore they are much to be used of students, who commonly doe need the foresaid helps. The Herbe and root be also in use, for so saith *Matthiolus*, *Herba proolere comeditur. Estur radix cocta perinde ac Pastinaca.* Moreover he saith, that in Germany, they use to put Careway seeds whole in their bread, and to spice their meats therewith, as they doe in Italy with Anise and Fennell. Wherefore I advise all students that be troubled with wind in the stomacke or belly, to cause Fennell seeds, Anise or Careway to bee wrought up in their bread. And if they list they may boyle any sort of them in white Wine, as I have said of Cummin, and use the decoction in like manner, and in mine opinion these are the better. For the same purpose Careway seeds are used to be made in Comfits, and to be eaten with Apples, and surely very good for that purpose, for all such things as breed Wind, would bee eaten with other things that breake wind. *Quod semel admonuisse sat erit.* And if they bee eaten alone, they be very wholesome.

Good bread for such as be troubled with wind

Careway Comfits.

CHAP. 36.

Of Coleworts.

**C**oleworts are hot and dry in the first degree, they are used to bee eaten, especially the Cabbage Cole. Which being boyled, are very good with Beefe, together with Vinegar and Pepper. The vertues of Cole are well described by *Schola Salerni*.

*Ius caulis solvit, cuius substantia stringit.*

*Vitæ quando datur, venter laxare paratur.*

*Arnoldus* affirmeth, that Coleworts engender melancholy humours, and ill dreames, and that they hurt



Lib. 2. cap. 113.

A practise to  
preserve a man  
from drunken-  
nesse.The contra-  
riety betweene  
the Vine and  
the Colewort.

the stomacke, nourish little, dull the sight, all which qualities be very noysome to Students. Wherefore I counsell them not much to use Coleworts. *Diosc.* writeth, that if they be eaten last after meat, they preserve the stomach from surfetting, and the head from drunkenness. Yea, some write, that if one would drinke much Wine for a wager, and not bee drunke, but to have also a good stomacke to meat, that he should eat before the banquet, raw Cabbage leaves with Vinegar, so much as hee list, and after the banquet to eat againe foure or five raw leaves, which practise is much used in Germanie, as *Matth.* upon the Preface of *Diosc.* noteth, where he saith, that the Vine and the Coleworts be so contrary by nature, that if you plant Coleworts neare to the roots of the Vine, that the Vine of it selfe fleeth from them. *Idco nil mirum* (saith hee) *se tantum Erassiam contratemulentiam pollere credant, quodque Germani quotidianis mensis id olus semper apponant, ut vini noxam effugiant.* But I trust no Student will prove this experiment, whether he may be drunken or not, if he eat Colewort leaves before and after a feast.

## CHAP. 37.

## Of Basill.

Ga. lib. 8. Simp.

Lib. 2. de Ali. Fa.

**B**Asill is hot in the second degree, and somewhat moist. For the which cause it is not good to receive it inwardly, but outwardly applied it doth digest and concoct. Yet *Galen* saith, that many doe eat it with oyle and Vinegar. With us in England it is not used to bee eaten, but yet greatly esteemed for the sweet savour thereof, which of some is thought to comfort the braine, and to open and purge the head: yet

yet to a weake braine it is hurtfull by reason of the strong savour, and causeth head-ach, as I my selfe have proved. And one thing I read in *Mollerius* of Basill, *Lib. 1. cap. 1.* which is wonderfull: *Cuidam Italo ex frequenti odoratu Basilicae herbe, natus Scorpio in cerebro, vehementes dolores & longos, mortem denique attulit.* A strange tale of Basill.

CHAP. 38.

Of Majoram.

**M**Ajoram is hot and dry in the third degree, an Herb much esteemed of all persons for the pleasant smell thereof. I meane that which is called Majoram-gentle. The Herbe being made in powder, and given with meat, or drunke in Wine, doth heat the coldnesse of the stomacke, and comforteth digestion. And the powder of Majoram, with a little Ginger drawne up into the Nose, or the greene Herbe a little bruised, and put into the nostrils, doth provoke needling, and gently purgeth the head. *Ga. lib. 8. Simp.* To provoke needling, and purge the head.

CHAP. 39.

Of Spike and Lavender.

**S**Pike & Lavender be both of one nature, both hot and dry in the second degree compleat. That which we call Lavender, is thought to be the female of this Herbe, and Spike the male. The chiefe use is of the flowers, which being of fragrant savour, be dried and laid among linnen, or else they are distilled, and a very sweet water is drawne from them. Which water being sunned for a time, is not onely sweet of smell, and therefore comfortable to the braine, but also is good *Matth. lib. 1. Diosc. cap. 6.*

Lib. 2. cap. 113.

A practise to  
preserve a man  
from drunken-  
nesse.The contra-  
riety betweene  
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Ga. lib. 8. Simp.

Lib. 2. de Ali. Fa.

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A Lotian for  
the Palsie.

To recover the  
speech being  
lost.

good for the Palsie, and all other infirmities of the braine proceeding of cold, if the Temples, the hollownesse under the eares, the nape of the necke bee washed therewith. Yea, two or three spoonfulls of the water being drunke, recovereth the speech being lost, and reviveth one from a swoone. Wherefore not without cause the Herbe is reckoned of *Schola Salerni*, among those things that cure the Palsie.

*Salvia, Castoreumq; Lavandula, Primula veris,  
Nasturt. Athanas. hec sanant paralytica membra.*

That is to say, Sage, Castory (that is, the stones of the beast Castoreum) Lavender, Primrose, Water Cresse, and Tanfie, cure and heale members infected with the Palsie.

#### CHAP. 41.

#### Of Lilly.

**L**illy is hot and dry of quality; both the flowers, leaves, and roots are used in medicine, but not in the Kitchen. The flowers are commended in the Gospel for beauty, and preferred before the royalty of King *Salomon*. Wherefore they are a great ornament to a Garden or house, yet the smell of them is discommended, and accounted ill for the plague. They be of two sorts, white and red. As for wood Lillies, called in Latine, *Lilium convallium*, so much used and esteemed in Germany, as *Matth.* writeth, or water Lillies, called in Latine, *Nymphaea aquatica*, I say nothing of them, because they are not usuall in Gardens.

Lib. 3. Disc.  
cap. 120.

CHAP. 42.

Of Flower Deluce.

**F**lower Deluce is hot and dry in the third degree.

The root is onely used in Medicine, the flowers in adorning the house. One Medicine I have read to be made with this Herbe, which I will set downe for the behoofe of Students. Take a new laid egge, powring out the white, put into the yolke so much of the iuyce of the root of Flower Deluce, as was of the white, after set the same egge a while in hot embers, which being sufficiently warmed, sup off fasting in the morning, and the patient shall after send forth a marvellous abundance of water, and so be eased of the drop sic. Or else you may take a dram or two of the dry root made in powder, and drink in Whey clarified, for so it is good also to purge the drop sic water. And if you put a little Cinamon to the iuyce of Flower Deluce in the egge yolke, it is a very good Medicine for the shedding of nature, as hath beene often proved.

A Medicine for the Drop sic.

Ad Gonorrhoeam.

CHAP. 43.

Of Pionie.

**P**ionie is of two sorts, male and female, the male is of more effect in Medicine, and is hot and dry in the second degree. The leafe, root and flowers are in use. The root being made in powder, and drunke in Wine, doth ease the paines of the reines and bladder. And the powder of the seeds of Pionie, being ministred in meat and drunke to children, doth send forth the stone beginning in them, good therefore to be used in

For the stone in old folks or children.

For the stone in old folks or children.

H

youth



Two generall  
wayes that dis-  
eases doe grow  
by.

youth, of such as have the stone by inheritance from their parents, by a tenure called *ex vitioso semine*: Or else have gotten it by purchase, *ex intemperantia*: By which two wayes the most part of diseases doe grow.

## CAP. 44.

## Of Giliflowers.

Giliflowers  
good for sundry  
diseases.

Lib. 2. Dios. cap.  
153.

An easie Medi-  
cine, and excel-  
lent for the  
plague.  
Vinegar of Gil-  
iflowers excel-  
lent for divers  
purposes.

**G**iliflower is of sundry sorts and colours, the purple flowers are of greatest vertue, and are of hot and dry temperature. As they are in beauty and sweetness, so they are in force and wholesomenesse, they may be preserved in Sugar as Roses, and so they are very good against the plague, or any kinde of venome. Also for the falling sicknesse, Pallie, giddinesse, crampe: but for the pestilence *Matthiolus* saith, *Succus ex univer-*  
*sap. planta expressus, quatuor unciarum pondere laustus, ubi*  
*markus in usum fit, librat*: Moreover, the leaves of the flowers put into a glasse of Vinegar, and set in the Sun for certaine dayes, doe make a pleasant Vinegar, and very good to revive one out of a swoone, the nostrils and temples being washed therewith: And is good also to preserve from the pestilence, being daily used in like manner. As for Winter Giliflowers of all sorts, they are of much like temperature, and used in Medicine, but not in meats. Yet for their sweetness they are worthily cherished in Gardens.

## CAP. 45.

## Of Germander.

Gal. lib. 8. Simp.

**G**ermander is hot and dry in the third degree. It is much used in Medicine, but not in meats. Yet if the

the greene leaves cleane washed be eaten fasting; it is a good preservative against the plague, as *Matthiæus* reporteth: Because it is somewhat bitter, it may best be eaten with great Raisins cleane washed, and the stones first taken out. It is called of some *Febrifuga* (saith he) *Et quod ipso eius decocto diabolus aliquot, tertianas fuget & finiat.* And no marvell if it helpe Tertian Agues, for it openeth the Liver & Spleene, and avoideth choller. For which purpose this decoction may greatly helpe. Take a quart of white Wine, and boile therin an handfull of Gernpander, halfe an ounce of Seane, a quarter of an ounce of Fennell seeds, and if you put as much Persley seed thereto; it doth not onely open the stopping of the Liver and Milt, but also helpeth the Strangury & Stone. Boile it to the halfe, straine it and drinke it fasting in two mornings, and abstaine two houres after. Also one Medicine I have read of this Herb which is very profitable for students. The Herbe being made in powder, and put in a linnen bagge, and applied hot to the head, is a speciall remedy against the rheume.

A preservative  
for the plague.  
*Lib 3. Dist. 6. 96.*

A good Medi-  
cine for a Ter-  
tian Fever.

An excellent  
Medicine for  
any kinde of  
Fever.

A passing good  
Medicine for a  
rheume.

CHAP. 46.

Of Blessed Thistle.

**C***ardus Benedictus*, or Blessed Thistle, so worthily named for the singular vertues that it hath. It is hot and dry of temperathure, and may be used sundry wayes, either in the greene leafe eaten with bread and butter, as wee use Sage and Persly in a morning, or it may be boiled in Pottage among other Herbs, or it may be used in the juice, strained with Wine or Ale, or the Herb may be boyled in Wine or Ale, and strained, and a little Sugar put in to make it sweet, or it may be

The perfect use  
of *Cardus Be-  
nedictus.*

drunke with Ale or Wine, being made in powder, or it may be used in the distilled water drunke by it selfe alone, or with white Wine before meat, or with Sacke after meat, or you may use it in a decoction on this wise, Take a quart of running water, kettie it and scum it, then put in a good handfull of the Herb, and let it boile untill the better part of the liquour be consumed, then drinke it with Wine, and if you list, with Sugar, to make it the more pleasant. Howsoever it be used, it strengthneth all the principall parts of the body, it sharpneth both the wit and memory, quickneth all the senses, comforteth the stomacke, procureth appetite, and hath a speciall vertue against poyson, and preserveth from the pestilence, and is excellent good against any kind of Feaver, being used in this manner: Take a dram of the powder, put it into a good draught of Ale or Wine, warme it, and drinke it a quarter of an houre before the fit comes, then goe to bed, cover you well with clothes, and procure sweate, which by the force of the Herbe will easily come forth, and so continue untill the fit be past. Or else you may take the distilled water after the same manner. By this meanes you may recover in short time, yea, if it were a pestilentiall Feaver; so that this remedy bee used before twelve houres be past after the disease felt. For which notable effects this Herbe may worthily be called *Benedictus*, or *Omnimorbia*, that is, a salve for every sore, not knowne to Physicians of old time, but lately revealed by the speciall providence of Almighty God.

The vertues of  
*Cordum Benedi-*  
*ctum*, which is  
to be used with  
Wine

An excellent  
Medicine for  
any kind of  
Feaver

The benefit of  
this Herbe  
is to be used  
with Wine



CHAP. 47.

Of Wormwood.

**W**ormwood is hot in the first degree and drie in the third. Two sorts of wormwood are well knowne to many, that is our common wormwood, & that which is called *Ponticum*, now sown in many gardens, and commonly called French wormwood. And while it is young it is eaten in Sallads with other hearbs, to the great commoditie of the stomacke and Liver, for it strengtheneth a weake stomack, and openeth the liver and spleene: which vertues are chiefe, for the preservation of health, as *Galen* witnesseth, *Isotis meatus per quas fertur alimentum, apertos esse, non egrotis modo, sed sanis etiam est tutissimum.* For which purpose there is to bee had in the stillyard at London a kinde of wine named wormwood wine, which I would wish to be much used of all such Students as be weake of stomacke, they may easily have a Rundlet of three or foure gallons, or lesse, which they may draw within their owne chambers, as need requireth. I was wont when appetite failed, to steep a branch or two of common wormwood in halfe a pinte of good white wine, close covered in some pot all night, and in the morning to streine it through a cleane linnen, and to put in a little Sugar and warme it, and so drinke it; or sometime to burn the like quantity of wine with sugar and a branch or two of wormwood put into it; wherein I have found many times marvellous commodity, and who so shall use it now and then, shall be sure of a good stomack to meat, & be free from worms. I read yet another way to make wormwood wine, prescribed by *Eue-*

Go. Lib. 6. Simp.

Lib. 2. de Ali. fa. cap. 8.

The chiefe meanes for the preservation of health.

Wormewood wine.

Wormewood wine can be made.

mus, as followeth. Take of *Aquavite* and *Malmsey*, of each like much, put it in a glasse or bottle, and put to it a few leaves of wormwood, especially when it is dried, let it stand certaine dayes, and when you list straine out a little spoonfull, and mixe it with a draught of Ale or wine, it may be long preserved.

## CHAP. 48.

## Of Sothernwood.

Gal. lib. 6. Simp.

Lib. Diosc. 25.  
Lavender  
Cotten.A proved me-  
dicine for the  
wormes.Sothernwood  
good to be set  
up in the house

**S**othernwood is hot and drie in the third degree, Sir is not used in meats, the smell of it is so strong that it will make some mens heads to Ake, yet the hearbe something dried and put in a linen bagge, and laid in a Stomacher next the skinne, comforteth a cold Stomack well. That which is commonly called Sothernwood after *Matthiolus*, is the male kinde of this hearbe, and that which we call Lavendercotten, is the female, named in Latine *Cypressus* and *Santolina*, and are both of like temperature: yet Lavender Cotten, beside the beautie that it beareth in a Garden, is commonly given of women to young children for the wormes, being first punned and strained with milke, and taken fasting, warmed, which effect it surely worketh (as I have proved by often experience) which it doeth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centory, wormwood and such like: But the setting of Sothernwood or Lavender Cotten within the house in flower pots, must needs bee very wholesome, for *Dioscorides* writeth, that Sothernwood, *Serpentes & Substrata & villosa fugat.* & is also *potius exitialium venenorum antidotum.*

CHAP. 49.

Of Artichokes.

**A**rtichokes, reckoned of *Matth.* among the number of Thistles, is hot and dry in the second degree: It is called of *Galen* *Cinara*, and thought to make evill juice, especially when the flowers begin to shed: they have beene used to be eaten raw, but our use is to boyle them, and so they are best, by the witnessse of *Galen* in the same place. They are now proved to be restorative, & being well sodden and eaten with Vineger and Pepper, they doe not onely strengthen the stomack, but also they procure a more earnest desire both of man and woman to the venereal act. They that eat them onely for that purpose, I would they might eat the innermost part onely, and not those leaves which bee plucked off round about, nor yet the bottome which groweth next the stalks.

CHAP. 50.

Of Leekes.

**L**eekes are hot and drie in the third degree, and as *Arnoldus* affirmeth in *Sticks Salerni* their nourishment is nought, they hurt the eyes, and ingender blacke melancholy blood, and cause terrible dreames, they hurt the sinewes through their sharpnesse, they hurt the teeth and gummies, and cholerick and melancholy folkes should not use to eat them, and especially raw, you if they be boyled and eaten with Honey, they can beane to spit out easily the steame which is in the breast, and open and ease the Lungs. In some

Li. 3. Diosc. l. 14.  
Lib. 2. de art.  
cap. 38.

The vertues  
of Artichokes.

Cap. 13.  
Raw Leekes  
unwholesome.

Leeks boyled,  
and eaten with  
honey good  
for the lungs.

Shires



Lecke, portage  
very whole-  
some.

A good plaister  
for the Cholick

A medicine for  
the stone.

cap. 74.

Shires of England they use in Lent to eate raw Leeks,  
and Honey with Beanes or Pease sodden, but what  
Rusticks doe, or may doe without hinderance of their  
health, is nothing to Students, *Crassa enim (ut aiunt)*  
*crassis convenient.* If any student be desirous to eate  
Leeks, let them be first boyled, or else made in portage,  
for Leek portage be very whollsome, not only for such  
as be cumbred with flegme, but also for those that  
have the collick or stone. Unset Leekes are best: And  
one notable experiment I will set downe for the com-  
fort of those that be troubled with the said diseases,  
how by this hearbe which is so common in use, they  
may bee greatly eased. For the Collicke take un-  
set Leekes, blades and all, chop them small, boyle them  
in good white wine, with May Butter or fresh Butter,  
untill the wine be in a manner wasted away, then lay  
them abroad betweene a cleane linnen cloth plaister-  
wise on the belly, so hot as the patient may well abide  
it, and at the cooling of that, apply another hot plai-  
ster, and thus doe the third or fourth time together,  
if need shall so require. And for the stone, take unset  
Leekes in the moneth of *June*, shread them small and  
distill them, sunne the water for a moneth or two, and  
drinke morning and evening a good draught, for this  
helpeth the costive belly, helpeth the paine of the  
Hypps, purgeth the Kidnies and Bladder, causeth  
Vrine, and sendeth forth the stone. For which purpose  
also I have knowne some to cut Leeks in small peeces,  
and to drie them in an Oven, or against the fire, and to  
make them in powder, which powder they would use  
in their drinke oftentimes. Beside the qualities afore-  
said, Leekes have two effects mentioned in *Schola*  
*Salerni*:

Reddie

*Reddit facundus mansum per sepe puellas,*

*Mauantemq; potest maris retinere cunorems.*

cap. 80.

And againe, they say, that Leekes seed & Henbane seed burned together, & the smoak received through a funnell into the mouth on that side which aketh, helpeth the tooth-ache.

A good medicine for the toothache.

CHAP. 51.

Of Onyons.

**O**Nyons are hoate and drie almost in the fourth degree: Being eaten raw (as *Arnoldus* saith) they engender ill humours and corruptible putrifactions in the stomach, and cause fearfull dreames and headache, and if they bee much used, they marre the memory and trouble the understanding. Yet we see that husbandmen and labourers are nothing hurt by eating of Onyons, but rather holpen both in appetite & digestion. The reason whereof (as I thinke) is that which the Poet *Virgill* writeth, *Labor improbus vincit omnia*. Yet experience teacheth that Onyons sliced & served to the Table with sufficient water, with a little salt, is a good sawce to stirre up appetite to meat, and to put away lothsomenesse of the stomacke, and cause good digestion, and their hurtfulnesse is thereby something diminished: and the water or broth of them may be well used of Students, with Mutton roasted, or Capon, or Woodcock, and the Onyons themselves, may be eaten also of such as be flegmatick: But Onyons, if they be sodden, especially in the broth of good flesh, and so eaten, they comfort a cold stomach, and cause good digestion, and are not hurtfull; wherefore

Schol. Sa. ca. 13:  
Raw Onyons  
unwholesome.

Onyons fed-  
den be very  
wholesome.

A medicine for  
the cough.

Math. 6. 20.  
For burning or  
scalding.  
For the plague

fore being used in pottage, or otherwise boyled for  
sawces (as cooks best know) or baked in a pie, as I have  
seene in some places, they be not hurtfull but whol-  
some, especially for flegmatick persons, or at such  
times as flegmatick meats be used, as in Lent, or upō  
fish dayes: And if any be troubled with the cough, &  
bee over-laid with abundance of flegme in the breast,  
so that they cannot easily draw their winde, let them  
roast Onyons under hott imbers and eate them with  
Honey and Pepper, and Butter, morning & evening,  
and within few dayes they shall feele their breasts  
loosed, and the flegme easily to bee avoided, as I my  
selfe have often proved. And for any burning or scal-  
ding *Fernelius* writeth, *Porri illita folia praesentifunt am-  
bustis remedia; & Cope cum sale confusa ambustis parti im-  
posita miracula perferant.* And for one infected with  
the Pestilence take a great Onyon, and cut him over-  
thwart, then make a little hole in each peece, the  
which you shal fill with fine Triacle, and set the peeces  
together againe, as they were before; after this wrap  
them in a wet linnen cloth, or wet paper, putting it so  
to roast covered in the hott imbers, and when it is roa-  
sted enough, presse out all the juyce of it, and put to  
it a little vinegar and Sugar, and give the Patient.  
Hereby it appeareth, that Leekes and Onyons are not  
only good in meats, but also in medicines. As for Scal-  
lions, they are much of the Nature of Onions.



CHAP. 52.  
Of Garlick.

**G**arlick is hot and drie in the fourth degree; if it be eaten raw it hurteth the sight, and breedeth Headache, yet is it good for them that have slegmatick, grosse and clammy humours, being moderately taken and in the cold time of the yeare; but chollerick folkes should abstaine from it, especially in hot seasons, for it doth inflame and drie much, and engendreth red choller and adust humours; but in the body wherein there is grosse matter, or much cold enclosed, it heateth all the body, and openeth the places which are stopped, it cutteth grosse humours and slimie, and dissolveth grosse winds; wherefore it is good for the Cough, and maketh one to spit well; it may be sliced thinne as Onyons are, and put in water with a little salte, or as commonly they use, to punne it, and put to it a little water, or the broth of flesh; but if it be sodden, it hath somewhat lesse force, and yet loseth not his propertie: The like is said of Onyons and Leekes of *Galen*, where hee giveth a generall judgement of eating of Garlicke, Leekes, Onyons, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. *Abstinentum ab assiduo usu omnium acrimis, & potissimum, cum is qui ipse vescitur, natura fuerit biliosus. Solis enim qui vel succum pituitosum, vel crudum & crassum ac lentum acervarint, cibi ejusmodi sunt accommodati.* Moreover, Garlick hath a speciall property against poyson, as appeareth in *Schola Salerni, Allia, Ruta, &c.* and is thought of some

*Gal. lib. 8. Simp*

For whom  
Garlick is  
good, and for  
whom not.

*Lib. 2. de ali. fa.  
cap. ult.  
Who may best  
eat Garlick,  
Onyons,  
Letks, and  
who not.*

*cap. 13.*

Sundry vertues  
of Garlick.

ally, it is good for them that travaile over divers countries, and use divers drinkes, or if they happen to drinke naughy corrupt water, as it is alleaged in the same place out of *Macer*.

*Allia qui mane jejuno sumpserit ore,  
Hunc ignotarum non le det potus aquarum;  
Nec diversorum mutatio facta locorum.*

Lib. 12. Me. 6. 8.  
Garlick is the  
countreymans  
Triacle.

Also Garlicke is named of *Galen*, *Theriaca rusticorum*, where he saith, *Est allium ex eorum ciborum genere qui & flatum discutiant, & minime sitim inferant. Ac si quis vel; Thracas vel Gallos, vel deniq; qui frigidam regionem incolunt, vesci alliis vetuerit, non leviter iis hominibus noceat*: and if Frenchmen may eate Garlicke, because of the coldnesse of the Countrey, then may English men much more eate it, because they dwell in a colder Region, as I have shewed in my description of *Britaine*. Also in the same place *Galen* saith, that to eate Garlicke and drinke Triacle (as I gesse) in Ale or wine, is good for the Collick, if it come without an Ague, *Quia omnium eduliorum maxime flatum discutit*. And one thing I reade in master *Eliot* very profitable for such as be troubled with a rhume falling down to the stomacke, whereby their stomacks be over-moist, as mine was many yeares together. The medicine is thus; to boile certaine Cloves of Garlick in Milke, and to straine it and drinke it fasting, for that dryeth up the moysture of the stomack. The same medicine is also very good to kill Wormes, as I have often proved.

English men  
may eate Gar-  
lick by *Galen*'s  
rule.

Garlick is  
good for the  
Collicke.

A medicine to  
drie up a  
Rheume, fall-  
ling to the sto-  
mack.

A good medi-  
cine for  
wormes.

CHAP. 53.

Of Radish.

**R**Adish is hot in the third degree, and drie in the second: The rootes are much used to bee eaten with Mutton roasted at supper, & those are best that bee whitest, as they crie in London, white Radish white; and the sweetest Radish say they, doe grow in the sowrest places, *videlicet, in Sterquiliniis*. Master Eliot by his owne experience would disprove Galen touching the use of these roots, for Galen findeth fault with those Physicians that eate Radish rootes raw after other meates, to comfort digestion, whereas all others following their example have beene by that meanes grieved. So saith Galen, though Master Eliot write the contrary; whose opinion though it be ancient and grounded upon *Dioscorides*, where hee saith, *Summo cibo sumi debet, quo magis eius distributi- onem adjuvet, cum autem presumitur, cibum suspendit*: yet this prooffe I have had in my selfe, and I dare say not one among an hundred is otherwise; but if they eate Radish rootes last, they shall belch much, by reason that they breake winde, or rather breed it, and they shall feele their stomacksoftentimes turned up; And as before meales, if they bee eaten first, they let the meat that it may not descend, so eaten after other meates they will not suffer the meate to rest in the stomack, but as the Countryman said, that had eaten fish fried with Lampe Oyle, they will make the meat eftsoones to rejolt; but our common manner in England is not to eate them before meate or after meate, but together with meate as sawce. And for

Gal. lib. 8. Simp.

Lib. 2. de Ali. fa. cap. 70.

Galen defended against M. Eliot touching the use of Radish. Lib. 2. cap. 106.

Radish neither good before meate, nor after meate.



How Radish  
may best be  
eaten.

Radish corrupt  
the breath.  
Lib. Problem.  
40.

The very  
cause of a  
sweet breath or  
of the con-  
trary.

that purpose they are not onely served whole, but also sliced thinne, and with salt strowed upon them, beaten betweene two dishes untill they be somewhat soft, and the salt hath pierced through them, which indeed is the best way to use them: but they are unwholesome any way, especially for such as have weake stomacks and feeble digestion; for they engender raw humours, and cause lothsomenesse, and breed such corruption in the stomacke, that by much using them they make a stinking breath, which qualitie is well declared by *Alexander Aphrodisseus*, where hee saith, that they are deceived that thinke Radish by a naturall propertie to make the breath unsavorie; for then (saith hee) *Omnes qui eam edissent, fatidum eructarent.* But this is the reason why it worketh it in some, and not in others; *Quorum ventriculus non vitiosis excrementis, maximeque pituitosis redundat, eorum eructus purior est; quorum autem illis redundat, impurus & male olens. Radix enim vim calefaciendi incidendi extenuandique materias obtinet. Flatusque ex humoribus movet, quos per ructum retrahit ac rejicit.* The like reason is to bee given of Turneps, and roasted Cheese, why they should corrupt the breath.

#### CHAP. 54.

#### Of Turneps.

The vertue of  
Turneps.

**T**Urneps are of hot and moist temperature; if they bee first well boiled in water, and after in the fat broth of flesh, and eaten with Porke or Beefe, they nourish much, they augment the seed of man, and provoke carnall lust; They bee windy, wherefore they should be eaten with Pepper: They breake flegme in the

the brest and cause one to spit easily, but being much and often eaten, they make raw iuyce in the stomack, and corrupt the breath; the seed of it is put in Triacle, as good against poyson.

CHAP. 55.

Of Parsenips and Carets.

**P**arsenips and Carets are hot and drie, but Carets are hot and drie almost in the third degree; they both have vertue to breake winde and expell Vrine, which properties be very profitable for such as be subject to the Cholick and stone. The roores are used to be eaten of both, first sodden, then buttered, but especially Parsenips, for they are common meat among the common people all the time of Autumne, and chiefly upon fish dayes: But they that abstaine from flesh, and eat Parsenips or Carets, meaning thereby partly to subdue their lust, are deceived, by the judgment of *Matthiolus*, where he saith: *Pro ieiunantium instituto, essent potius eorum cibis abdicanda; venerem enim non obscure stimulant*: wherein hee agreeth with *Diosc.* in the same Chapter; for so *Diosc.* writeth of Parsenips; *Radix urinam pellit, venerem stimulat*. And of Carets, *Galen* writeth, *Radix flatuosum quiddam obtinet ac venerem*: Wherefore they are both good for such as be weake and in a consumption. And if students doe eat them, I meane those that be Students indeed, which follow the lesson of *Plinie*, *Omne reperire tempus quod studio non impertiat*; except they use other provocation, they need not greatly to feare Cupids force; for *Pythias* said to *Chremes* in *Terence*, *Sine Carere & Baccho frigit Venus*. But of Parsenips and Carets *Galen* writeth,

Parsenips and Carets good for the Collick and stone.

Li. 3. *Diosc.* ca. 52. Parsenips and Carets provoke Carnall lust.

6. *Simp.*

Parsenips and Carets be restorative.

Lib. 2. de Ali. fa.  
cap. 67.

Carets are  
better than  
Parsonsaps.

teth, *Primum cicut, & si quis ipsis copiosus utatur, vitiosum  
succum mediocriter gignent, Cari tamen Radix melloris est  
succum quam Passinara.*

#### CHAP. 56.

##### Of Capers and Sampere.

Lib. 2. de Ali. fa.  
cap. 34.

Capers be ve-  
ry wholesome  
for the preser-  
vation of  
health.

Sampere.

**C**apers be hot and dry in the second degree; they are brought to us from beyond the Sea, and as *Galen* writeth, they nourish nothing after that they be salted, but yet they make the belly loose, and purge flegme which is therein contained. Also stirreth appetite to meate, and openeth the obstructions or stopping of the Liver and Spleene, which is a speciall vertue in the preservation of health. They should bee eaten with Oximell before other meate, but our custome is to eat them with meate. Sampere is of much like nature, and used as a sawce with meats after the same manner: It is a weed growing neare to the Sea side, and is very plentifull about the Ile of Man, from whence it is brought to divers parts of England, preserved in Brine, & is no lesse wholesome than Capers.

#### CHAP. 57.

##### Of Tanfis.

cap. 60.

Why Tanfies  
are to be used  
about Easter.

**T**Anfis is hot in the second degree, and drie in the third. It is one of those fixe things which are reckoned in *Schola Salerni* to be good for the Palsie. The reason is (as I thinke) for that it avoideth flegme, and by the heate thereof dry the sinewes: Also it killeth wormes, and purgeth the matter whereof they be engendred: Wherefore it is much used among us in England about Easter, with fryed Egges, not without



without good cause, to purge away the flegme engendered of fish in the Lent season, whereof wormes are soone bred in them that be thereto disposed, though the common people understand not the cause, why Tansies are more used after Lent, than at anie other time of the year. The hearbe is good also for the Stone, and stopping of Vrine, as *Matt.* reporteth.

*Lib. 3. Dios.  
cap. 138.*

CHAP. 58.

Of Feverfew.

**F**everfew is hot in the third degree, and drie in the second: it is not used in meats, but in medicine: It is called of *Matthiolus* *Matricaria*, and is onely to be used in womens diseases. Yet this experience I have of it, that being punned small and tempered with a little salt, and laid to the pulses of both wrists, it cureth Agues in children, and sometime in the elder sort too, so that it be renewed once in 24 houres, and used continually for the space of nine daies.

*An experiment  
for a Fever.*

CHAP. 59.

Of Fumitory.

**F**umitory is hot and dry almost in the second degree; though it grow wild, yet because it is found in some gardens and is very profitable for Students, I have here mentioned it. *Galen* sheweth how a Countrey-man was wont to use it, both to strengthen his stomach, and to loose his bellie: First he made the hearbe into powder, *Et cum uti volebat subunditionis gratia, melicrato inspergebat: at roborare volens stomachum, vino nimirum diluto.* But Students may distill the

*Lib. 7. Simp.*

*How a man of  
the Countrey  
used Fumitory.*

Great vertues  
of fumitory.

To make a fair  
colour in the  
face.

herbe, and use to drinke the water by it selfe with a little Sugar or with white wine fasting, for it doth strengthen the stomack, open the Liver, purifie the blood by purging humours adust, and by that meanes helpeth itching and scabbiness, and Morpew, and giveth a lively and fresh color to the face; good therefore for such as would be faire, and hurtfull to none. Some use to boyle Fumitory in clarified Whey, and so it is very good also to bee drunke for the purposes aforesaid. Syrup of Fumitory is of the same effect, and may be drunke being mixed with white Wine, three spoonfulls of the Syrup to a quarter of a Pinte of the Wine.

CHAP. 60.

*Of Filipendula.*

**F**ilipendula is hot and drie not fully in the third degree: it is highly commended of Physitians for the Stone, and Strangurie, and stopping of Urine: Wherefore such as be grieved with the like infirmities, may use the hearbe in pottage or brothes, or otherwise by the wise counsell of the learned Physitian.

CHAP. 61.

*Of S. Iohns Woort.*

**S**aint Iohns Woort is hot and drie in the third degree: Beside that, it is a very good Pot-herbe, it is used both in Physick and Surgerie. In Medicines, as

*213. Diosc. 156. Matthiolus writeth, Epotum semen ex vino calculos ejicit,*



*& venenis adversatur. Aqua stillatitia florecentis jam herbae, maxime quibusdam praefertur comitialibus et resolutis.*

And in Surgerie there is made thereof a Balme which is excellent good for wounds, after *Alexis*, in this manner: Take of *S. Iohus Wort* the flowers, and of the flowers of *Rosemarie*, of each one a handfull, put them together into a glasse, & fill it with perfect Oile, and close well the mouth of the glasse, that no Aire goe out, then let it stand in the Sunne the space of thirty dayes, and in cleare nights also, and when the Oyle shall have gotten the colour of the flowers, straine it, and put to it *Ginger* one dramme, and a little *Safron*, dissolved in good wine, then set it in the Sunne againe the space of 18 dayes, and annoint the wounds with the said Oyle, luke warme twice a day, and you shall have your effect.

*Lib. 2. par. 4.*

An excellent  
Balme to heale  
any wound.

CHAP. 64.

Of Cinckfoile.

**C**inckfoile is drie in the third degree, & hath very little heate: it is much used in Surgerie, when need requireth to binde and consolidate, and is a very pot hearbe.

CHAP. 63.

Of Aven.

**A**vens is hot and drie in the second degree, an hearbe sometime used in Medicine, but most commonly for the Pot.



## CHAP. 64.

## Of Hartes-ease.

For the falling  
sicknesse in  
Children.

**H**Arts-ease or Panfles are dry & temperate in cold and heate: the flowers are beautifull for varietie of colours, but not used in meates, yet the hearbe is commended for a rupture. And the distilled water, the hearbe and flowers is thought good for the falling evill in children, if they drinke it oftentimes.

## CHAP. 65.

## Of Marigolds.

Lib. 4. Dios.  
cap. 186.

For rednesse of  
of the eyes.  
For the Tooth-  
ake.

**M**Arigolds are hot and dry, an hearb well knowne and as usuall in the Kitchin, as in the hall; the nature wherof is to open at the Sun-rising, & to close up at the Sunne-setting. It hath one good property, and very profitable for Students; that is, as *Matthiolus* writeth, *Hujusce herbe usu acui indies oculorum acies*. And againe, *Constat stillatitiam floride plantæ aquam, oculorum ruborem et inflammationem arcere, si in oculis instilletur, aut si lenteola in ea macerata superponatur. Siccata pulvis cavis dentium immixtus dolorem levat*. But it is of greater force in womens disease, as hee writeth in the same Chapter. *Constat sexcentis feminarum factis periculis, eandem valere plurimum ad menses ducendos, et præsertim epoto ejus succo, aut herba ipsa recente diutius devorata*.

CAP. 66.

Of Larks claw.

**L**arks claw, or Larks heele, is temperately warme, and is of small use in meat or Medicine.

CAP. 67.

Of Columbine.

**C**olumbine is temperate in heat and moisture; the flowers onely are used to adorne the house. *Semen* An easie medicine for the Yellow Jaundies  
(ut scribunt quidam rei herbarie auctores) *drachma pondere*  
*potum ex Cretico vino addito croci momento; icteritiam sanat, sed agros in lecto subinde sulare oportet.*

CAP. 68.

Of Chamemell.

**C**hamemell is hot and dry in the first degree. An Herb in great estimation among the Egyptians, and was thought a remedy for all Agues, as *Galenus* porteth. And this Medicine I learned of a Country man, for an Agew, which I have proved true in many, though it failed in some. Take a handfull of Chamemell, wash it cleane, and bruise it a little, and seethe it in a pint of Ale, till halfe be wasted, scum it well, and straine it; and drinke it an houre before the fit, and if you thinke it bitter, put in Sugar, cover you warme, and procure heat; so doing three dayes together fasting. The smell of the Herbe is comfortable to the braine, and therefore to be frequented of Students.

Lib. 3. Sim.

A good medicine for a Fever.

C H A P.

## CHAP. 69.

## Of Saffron.

Lib. 5. Meth.  
cap. 21.

Saffron is hot in the second degree, and dry in the first; though it be reckoned among spices, yet because it groweth in many Gardens, and is so usuall in meats, I thought good to mention it in this place. *Fernelius* writeth, that Saffron, *Cor imprimis deinde alias partes roborat, emendatque earum putredines: sed extra modum sumptus lethalem vim inferre perhibetur.* Which thing is proved true by experience: for if a man use much Saffron, it will make him very faine: but being moderately used, *Stomacho utilis est, cibumque concoctionem juvat.*

## CHAP. 70.

## Of Oke of Hierusalem.

To preserve  
cloths from  
Moths.

Oke of Hierusalem is hot and dry in the second degree. The chiefe use of it is in Physicke for the remedie of wind, and avoiding of blond and flegme by spitting, as in Plurisies and Impostumes. It may be boyled with Liquorise thinn cut, or else by it selfe in pure water, and after sweetned with a little honey or Sugar, and so drunke. But Students may cut the Herbe when it is full growne, and dry it a time in the Sunne, and after lay it among their cloaths, for so it will keepe them from Moths, and give them a good savour, which Wormwood will not doe, though Wormwood being used in the like manner, preserve garments from Moths.

## CHAP.



CHAP. 71.

Of Alecoast.

**A**lecoast is hot and dry in the second degree. If Alecoast Ale.  
 you list to make a pleasant drinke, and comfortable  
 to the stomacke, put certaine handfulls of this  
 Herbe in the bottome of a vessell, and tunne up new  
 Ale upon it, after the manner of Sage Ale before pre-  
 scribed. The Herbe Maudlin is of the same nature, Maudlin.  
 and much like of smell.

CHAP. 72.

Of Clary.

**C**lary is hot and dry almost in the third degree.  
 It is found by experience very good for the back,  
 and restorative in a waste. For which purpose they use  
 not onely to boile the leaves whole in broths, tied to-  
 gether in one bunch or handfull, but also they frie the  
 leaves with the yolks of egges, and so serve them up to  
 the table. And thus much I can say by prooffe, that  
 who so shall use this Herb often, shall finde great ease  
 for the griefes aforesaid. A good Medi-  
 cine for the  
 backe grievd,  
 or for a waste  
 in man or wo-  
 man.

CHAP. 73.

Of Betayne.

**B**etaine, though it grow wilde, yet it is set in ma-  
 ny Gardens, and is hot and dry in the second de-  
 gree. The vertues of it are innumerable, (as *Antonius*  
*Musa*, who hath written a peculiar booke of this Herb, Lib 5. Meth.  
 cap. 18.  
 doth

For diseases of doth testifie, but especially it is good for the braine, the braine.

To purge the head.

so that (as *Fernelius* writeth) *Cerebrum vel odore solo recreat, hinc Comitialibus furiosisq; medetur, Paralyfin, torpentiaq; membra persanat.* For which vertues it is greatly to be esteemed of Students. And one thing I have often proved, when I was a Student my selfe, that if you put a leafe of it up into the nostrils, it will provoke needling, and purge the head of flegme.

#### CHAP. 74.

#### Of Angelica.

Li. 4. D. of. 6. 111.

A good Medicine to preserve from the Pestilence.

For one infected with the Pestilence.

For shortnesse of wind and an impostume.

**A**Ngelica is hot and dry almost in the third degree. It is a rare herbe, and of singular vertue, but chiefly commended against the Pestilence, as well to preserve a man from it, as to helpe him when he is infected. After *Matthiolus*, *Pestilentiam arcet hausta, aut frequenter commansa.* And so was I wont to use it at Oxford in time of Plague, to grate of the dry root into drinke, and to carry a little peece of the root in my mouth when I went abroad. And for such as be infected, *Datur radicis semidrachma una cum Theriace drachma e sua ipsius aqua, iis qui peste laborant, & deinde sudare coguntur, repetiturque eodem modo post septem horas, aliqui enim hoc tantum antidota sanati sunt.* Beside the vertues aforesaid, the decoction of the root in water or wine, is excellent good for those that be short winded, through abundance of cold flegme stopping the Lungs. And the same decoction is wonderfull good to dissolue and avoid any inward impostume, or congealed bloud, and greatly strengthneth the stomacke, yea, the powder of the root being taken in drinke, comforteth the heart, and strengthneth such as bee subject

subject to swooning, and for the biting of a mad dog, or stinging of any venomous worme: pound the leaves of this Herbe and Rue together, and apply them to the place, and give the Patient to drinke inwardly the decoction of the leaves or roots. Moreover the root chewed, or a little peece thereof put into the hollownesse of the tooth, helpeth the tooth-ach, and amendeth the ill favour of the breath: in so much, that it will in a manner take away the smell of Garlick. Wherefore every Student that hath a Garden, should provide to have this Herbe.

For biting of a mad dogge, or stinging of a venomous Worme.

For the tooth-ach.

CHAP. 75.

Of Pellitory of Spaine.

**P**ellitory of Spaine is hot in the third degree fully, and dry in the second. The chiefe use thereof is in Medicines to purge the head. Which effect it worketh, if a man cut but a little peece of the root dried, and chew it betweene his teeth for a time. For so it draweth abundance of flegmaticke and waterish humours, which must be avoided by spitting, holding downe the head. It may best bee done fasting, or at night a little before we goe to bed. And this practise I have proved good, not onely to ease the tooth-ach, (which is a paine most intollerable) but also for a rheume & griefe of the head, proceeding of a rheume, which is a common calamity of Students. Also *Matthiolus* saith, that this roote *Oris balitum commendat*, & omnes roborat sensus, and that *in pulverem contrita, vinoque subinde pota frigidis occurrit morbis: Quamobrem resolutis, comitialibus, convulsis auxilio est.*

To purge the head.

For a rheume.

Lib. 3. Disc. 65.



## CHAP. 76.

## Of Dragons.

**D**RAGONS is hot and dry in the third degree: The chiefe use whereof is against the plague. For which purpose we use to distill the Herb, and preserve the water, which may be used as need requireth. A little fine Treacle being mixed withall, *Non solum valet ad præservandam, verum etiam ad liberandum infectos.*

For the plague.

## CHAP. 77.

## Of Elecampane.

**E**LECAMPALE is hot in the third degree, and drie in the second. The chiefe vertue thereof is to open the brest, and to helpe shortnesse of wind, caused by rough flegme stopping the Lungs. Also it openeth opilations of the Liver and Spleene, and comforteth the stomacke, as saith *Schola Salern.*

cap. 68.

*Enula Campana, bene reddit præcordia sana.*

And for this purpose, who so listeth may make Conserva of Elecampane roots, in this manner. First wash the roots cleane, slice them in peeces as bigge as your thumbe, seeth them in faire water untill they be tender, take them up and pound them, and draw them thorow a haire Sieve or strainer, then set them againe over the fire, and put to them the double or treble weight of Sugar. And when it is perfectly incorporated, take it off, and keep it in a glasse or gally-pot. Also of the roots of Elecampane is made a kind of Wine called *Vinum Enulatum*, much used in Germany, as *Wit-*

conserva of  
Elecampane.

Lib. 1. Diosc. 12.

*thiolus* writeth: *Quod vinum in potu sumptum mirifice visum*

*visum acuit.* Beside that, it hath like vertue as the conserve. The best time to gather the roots, is when the leaves fall. Which time also is best to take all other roots that are to be used in Physicke, except it be for present necessity.

The best season to gather roots in.

CHARGE 78.

of Setwall.

**S**etwall, or Capons-talle, is hot and dry in the se-  
cond degree. Thereof bee two sorts, commonly  
knowne and set in Gardens. The one small, which is  
called Valerian, and is a good pot-herbe, and beside  
that, is very good to heale a cut, as every Kirchin  
maid knoweth. The other is named of some, great  
Valerian, whose vertues are very great and very ma-  
ny, after Matthiolus, where he saith : *Præstat Phu ad ve- Lib. I. Diosc. 10.*  
*nenosorum icibus ex vinopatum, & aduersus pestilentiam,*  
*non modo haustum, sed etiam osfactum, valet ad stranguri-*  
*am ejus decoctum potum. Datur quoque utiliter anhelosia,*  
*& tussientibus, præsertim si coquatur cum dulci radice, uvis*  
*passis & semine anisi. Devorata radix flatu pellit. Tota*  
*planta virens una cum radicibus contusa, & capiti dolenti*  
*illita, dolores & punctiones mulcet. Facit & ad oculorum*  
*vitia, ubi albo vino decoquatur, & deinde vinum in ocu-*  
*lum instilletur. Additur in potionibus vulnerum intrinseco-*  
*rum, magno iuvamento.* And one thing I will note of  
this Herbe for the pleasure of Students, that the roots  
thereof being dried and laid among cloths, they give  
a sweet smell to them.

Lib. I. Dios. c. 10.

## CHAP. 79.

## Of Galingale.

**G**alingale, or rather Cipresse roots, though it bee rare, yet is it found in some Gardens, and is hot and drie in the third degree. Beside that, the roots are good in Medicines; if they be laid among cloths, they make them to savour well. *Matth.* setteth downe an easie Medicine to bee made of this root for the Dropisie, in this manner; *Ciperi radicum farina, addita baccharum lauri eadem mensura, urina impubis pueri excepta & illita, hydropicos mirifice iuvat.*

Elix. Diss. 6. 4.

For the Dropsic.

## CHAP. 80.

## Of Skirwort.

**S**kirwort is hot and dry in the second degree. The roots thereof are used of skilfull Cooks for Salads, as Burreroots when they are young.

## CHAP. 81.

## Of Prickmadem.

Cold Herbs.

**P**rickmadem is one kinde of (*Sedum*.) Another is Houfleeke, and the third is Stone crop. All three doe grow commonly upon the flates of houses, but Prickmadem is planted in Gardens, and is used for a Pot herbe, and is cold in the third degree.



CHAP. 82.

Of Lettuse.

**L**ettuse is cold and temperately moist in the second degree: The hearbe is much used in Sallads in the Summer time with vineger oyle, and sugar or salt, and is found both to procure appetite to meate, and to temper the heate of the stomach and Liver. But in one point we differ from the use of old time. For wee eate Lettuse in the beginning of our meales, whereas they were wont to be eaten last, as the Poet *Martial* writeth:

The old cu-  
stome of eating  
Lettuse.

*Claudere quæ cenæ lactuca solebat avorum,  
Dic mihi cur nostras inchoet illa dapes.*

*Galen* giveth Lettuse this commendation, that of all hearbs it breedeth lest evill juice; it may bee eaten raw (as I have said) in Sallets, yet because of it selfe it is waterish and cold, as *Galen* writeth *Non modo snavior sed utilior etiam redditur, si acrimm olerum quoddam assumpserit, ob eam certe causam nonnulli Erucæ ac porri folia alii Ocimi lactucæ admiscunt.* It may be also eaten being first boiled, as we use in Broths, or as *Gal.* used in cleane water, for so he saith; *Ætate juvenili cum mihi ventriculus bile assidue infestaretur, lactuca quo ipsum refrigerarem utebar: cum vero ad ætatem declinantem perveni, hoc olus fuit mihi adversus vigilias remedio: tum enim contra ac in Inventute, somnum mihi dedita opera conciliabam, grave enim mihi erat præter voluntatem vigilare, quod mihi accidebat partim quod juvenute meapte sponte vigiliis assueveram, partim quod declinantium ætas ad insomnium est propensa. Itaq; lactuca vesperè comanssa, unicum erat mihi insomniæ antidotum.* Whose example I wish all Students to follow.

Lib. 2. de Ali. fa.  
cap. 40.

cap. 52. eius lib.

Li. 2. de Ali. fa.  
cap. 40.

How *Galen*  
used to eate  
Lettuse, and  
why.

For whom  
Lettuce are ill.

For one that  
would live un-  
married.  
Lib. 6. Simp.

to blood  
gains to blood  
gains to blood

follow, because they are commonly in youth and age even as Galen was: Yet one thing I warne all men of out of Matth. *Cavendus est lactucarum usus, suspiriosis, sanguinem excreantibus, pituitosisque, sed iis maxime qui procreandis liberis dant operam.* And if any Student list to live honestly unmarried, let him use oftentimes this medicine, set forth by Dios. *Epotum semen lactuce libidinum imaginationes in somno compefcit, & venerire-fragatur.* And as Galen saith, *Genitura profluvium cohibet: sumi potest in Cervitia, prius contritum mane & vespere.*

### CHAP. 83.

#### Of Endive and Succorie.

The vertues of  
Endive and  
Succory.

The Liver is  
the work-house  
of blood.  
The heate of  
the Liver.

**E**ndive and Succory are cold & drie in the second degree; because they are much like in operation, I joyne them both together. The leaves especially of white Endive are not onely used in medicines, but also in meates, either raw in Sallads, or boyled in Brothes. Both Endive and Succorie any way used doe coole the heate of the liver, and by a speciall property doe strengthen it, and open the obstructions thereof. For which vertues they are worthy to bee greatly esteemed: For it is a great preservation of health, to have the liver temperate and unstopped, considering that it is the place where all the humours of the body are first wrought, and therefore called *Officina sanguinis*. Students that have hoate stomach or hoate livers, may cause their Cookes to boile them in a broth with a chicken: Or they may distill them in the Summer season and keepe the water, and when they are disposed, drink a good draught fasting with a little Sugar,

Sugar, or else by the advise of some learned Physitian, they may use the syrup of Endive, or Succorie. I was wont to lay certaine handfuls of the greene hearbs, cleane washed in the bottome of a vessell, and to tunne up new Ale to them, not over strong: and so to make Endive Ale, after the manner of Sage Ale, shewed before, wherein I found great commodity being troubled with inflammation of the Liver. Dandelion and Sowthistill, are of much like effect to Endive and Succory, for they are both cooling and very good to bee used in pottage, or boyled whole in Broths, or eaten in Sallads: They have one good property, very profitable for Students, (who for the more part have ill stomacks) for of Sowthistill *Matth. saith, In vino decoctus stomachi fluxionibus medetur:* and of Dandelion he saith, *Cocta herba stomachum dissolutum adstringit.*

Endive Ale.

Dandelion and Sowthistill.

Li. 2. Diof. c. 114.

CHAP. 84.

Of Bleet.

**B**leet is cold and moist in the second degree: It is used for a Pot-herbe among others, and is sometime eaten being first boiled in water, and then fried with Oyle and Butter, and after that seasoned with Salt and Vinegar, or Verjuice: yet the often eating of it is disallowed by *Matth. Quia vomitiones movet ventriculi, & intestinorum terminus facit, & alui fluxiones ciet excitata bile.*



## CHAP. 85.

## Of Spinage.

**S**Pinage not mentioned in *Galen* is colde and moist in the first degree, being used in brothes or pottage it maketh the belly soluble, and easeth paines of the backe, and openeth the breast, and strengtheneth the stomack.

## CHAP. 86.

## Of Orage.

*Lia. Diosc. 111.*  
Orage seed  
purgeth ex-  
tremely both  
ways.

**O**Rage is moist in the second degree, and cold in the first, being used in pottage it doth both loose the belly, & ease the pain of the bladder. The seed of Orage is a vehement purger, as *Matt.* writeth; *Noviego Pharmacopolam quendam*, (saith hee) *qui ad rudicos purgandos, Atriplicis tantum semen exhibebat. Quod iis non sine molestia magna, abunde aluum ciebat, atque etiam simul crebros provocabat vomitus.*

## CHAP. 87.

## Of Beets.

**B**Eets are cold in the first degree, and moist in the second, they be absterfive and looseth the belly. But much eaten they annoy the stomacke, yet are they right good against obstructions or stopping of the liver, and doe greatly helpe the splene.

CHAP. 88.

Of Violets.

**V**iolets, the flowers are cold in the first degree, and moist in the second: Of them is made Conserva in this manner. Take the flowers of Violets, and pick them cleane from the stalke, and cut off all that which is Greene. Punne them small, and put to them double the weight of Sugar, to the weight of Violet Flowers; But to all other Flowers, put three parts of Sugar to the weight of the Flowers, incorporate well together the Violets and Sugar, and keepe it in a glasse or Gallipot, it will last one yeare, it is very good to bee used of such as have hot Stomacks or hot Livers. Also it cooleth the head, and procureth sleepe, it tempereth the heart & all other parts of the body. The leaves may be boiled in a broth with other cooling hearbs, as Endive, Succory, Orage, Beets, Sorrell, Strawberry Lettuce; For so they make the belly soluble & avoid choller, and doe bring the parts inflamed to good temper.

Conserva of Violets how to be made.

The vertues of Conserva of Violets.

What hearbes are good for a cooling broth.

CHAP. 89.

Of Sorrell.

**S**orrell is cold in the third degree and drie in the second; the leaves being sodden do loose the belly. In a time of Pestilence, if one being fasting do chew some of the leaves, and suck downe some of the juice, it marvellously preserveth from infection as a new practiser called *Gnainerius* doth write; and I my selfe have proved in my household, saith Master *Eliot* in his Castell of health. Which practice proveth

For the Pestilence.

M

that

Conserva of  
Sorrell.

How to make  
Conserva of a  
ny hearbe.

that greene sawce is not onely good to procure appetite, but also wholsome otherwise against contagion. The seeds thereof brayed, and drunk with wine and water, are very wholesome against the Collicke, and fretting of the Guts; it stoppeth the laske and helpeth the stomack annoyed with repletion: If any bee grieved with heate of the stomacke or inflammation of the Liver, they may easily make a good Conserva for that purpose in this manner: Take the leaves of Sorrell, wash them cleane, and shake off the water, or else tary untill the water be dried cleane; then beat them small in a marble Morter if you have it, if not in some other, and to every ounce of Sorrell, put three ounces of Sugar, and incorporate them well together, putting in the Sugar by little and little, then put it in a glasse or Gallipot, and stop it close, and so keepe it for one year. After the same manner you may make conserva of any hearbe.

#### CHAP. 90.

#### Of Rose.

For lib. 5. me. 3.

The vertues of  
Conserva Roses

How to make  
Conserva Roses

**R**ose is cold in the first degree and drie in the second, somewhat binding; especially the white Rose: but the red is lesse cold and more drie and binding, as for the damask and musk rose is hot & moyst withall. Beside the beauty and fragrant savour of Roses, which is very comfortable to all the senses: of Rose leaves is made a conserva, passing good to be used of Students, not onely to coole, but also to comfort the principall parts of the body namely, the head, heart, stomack, liver, spleen, reynes; it may bee made thus: Take the buds of red Rose, somewhat before they



they bee ready to spread, cut the red part of the leaves from the white, then take the red leaves and beate them very small in a stone Morter with a pestell of wood, or otherwise as you may conveniently, and to every ounce of Roses put three ounces of Sugar in the beating after the leaves be smal, and beat all together, untill they be perfectly incorporated, then put it in a glasse or Gallipot, stop it close, and set it in the Sunne for a season, for so teacheth *Jacobus Weckerus* in all Conserues. It may bee kept for a yeare or two.

Conserues  
should be sun-  
ned.

Of Rose leaves likewise may be made a water of like operation to the conserva and may be drunk as other distilled waters, either of it selfe with Sugar or mixed with wine. The red Rose water pure without any

Red-rose water  
or damaske.

other thing mingled, is most commended for wholesomnesse, but the damaske Rose water is sweetest of smell: And the best way to distill Roses or any other flower or hearbe, after *Matth.* is in a Stillatory of

*Li. I. Dist. c. 113.*

glasse set over a pot of boyling water, which they call *Balneum Marie*, for those waters which be distilled in Lead or Brasse, receive some smatch of the mettall, and be not so wholesome for mens bodies: But our common manner of distilling in England is in Lead or Tynne, and so we draw very good waters, which keep their strength for a yeare or two; and if any list to draw a very sweet washing water, he may draw it as followeth. Take the buds of red Roses; Spike flowers,

A very sweet  
washing water.

and Carnation Gilophers, or others, but most of the Roses, let them dry a day and a night, put to them an ounce of Cloves grosse beaten, and so distill them, after that Sunne the water certaine dayes close stopped; and if you will yet make it more sweet, take of Musk and Civet, of each a graine or more, tie it in a fine

Damask powder to make sweet water to strow among clothes.

A sweet water good cheape.

The use of sweet waters for students.

A good water for dimmes of sight, or for any other impediment of the eyes.

linne cloth by a thred, so that it may soke in the water, & so let it stand in the Sun for a time. Or else you may make a very sweet water thus. Take of Cipresse roots, of *Calamus aromaticus*, of Arris, of Cloves, of Storax, Calamite, of Benjamin, of each a quarter of an ounce; make them in powder, and when you will distill your Roses, fill your Still with Rose Leaves, and a few Spike Flowers, and upon the topp strow some of your Powders, and so distill them: These Rose-Cakes will bee very sweet to lay among clothes. And if you list you may hang Muske and Civet in it, and Sunne it, as I have said before, for twenty or thirty dayes; and if you will not be at cost upon Spices, you may make a very sweet water thus: Take Damaske Roses or red-Roses, Spike Flowers, Rosenary, Gil-Flowers, Mynte, Majeron, Balme, Bay-Leaves, of each alike, and distill them. Also Spike Flowers distilled alone doe make a very sweet water. These waters, I counsell all Students that bee able, to have, at the least some one of them, and to sprinkle themselves therewith sometimes, and wash their temples, Nostrils, and Beards, for the favour of sweet waters and perfumes doe greatly comfort the Braine, and revive the senses; but pure Red Rose water is not onely good to be drunk, but it is good also to wash the eyes; and if any Student be dimme of sight, he may make an excellent water for the eyes, in this manner: Take three Spoonefuls of Red-Rose water, one spoonefull of White Wine, of Tutia a dramme, of Aloes Epaticke, of white Sugar-Candie, of each the weight of two pence, make all in Powder, and mixe them together, let them settle in a glasse for two or three dayes, whereof drop as need requireth into the eyes, for it doth

doth cleanse, dry, and strengthen the sight, and helpeth all exulceration and rednesse, proceeding of heat. And for such as have a care to preserve their sight, as all good students have, (for it standeth them upon) they may make a water after the prescription of *Schol.* *Sal.* as followeth :

Another good water for eyes.

*Feniculus, Verbena, Rosa, & Chelidonia, Ruta,*

*Ex istis fit aqua quæ lumina reddit acuta.*

Take of each of these five alike, gather them when they are dry, cut those herbs short that be long, distill them, and Sunne the water as before is said, and use now and then to wash your eyes therewith.

CHAP. 91.

Of Purslane.

**P**urslane is cold in the third degree, and moist in the second. The leaves are used to bee eaten in Sallets with Vinegar, by themselves, or with Lettuce in the Summer season. And surely very good for such as have hot stomacks, for it doth mitigate the great heat of all the inward parts of the body, likewise of the head and eyes. Also it represseth the rage of *Venus*: wherefore it is much to bee used of such students as will live honestly unmarried. Being eaten, it helpeth the teeth that be set on edge with sowre things. Some use to preserve it in salt and brine, but so it heateth and purgeth the stomacke.

Against Venus.



## CHAP. 92.

## Of Strawberry.

The vertues of  
Strawberries.

Strawberry wa-  
ter, wherefore  
it is good.

**S**trawberrie is cold in the first degree, and dry in the second. The leaves and roots are used in Medicines, but the fruit is used to be eaten. And beside that it is very pleasant in taste, it qualifieth the heat of the stomake and Liver. In some places where they are plentifull, they use to distill them, and draw a very cooling water, which is good to drinke for such as have cholericke stomacks, or inflamed Livers, and being dropped into the eyes, helpeth the itch, rednesse, and inflammation of them, as I my selfe have proved. They may be made in a Conserva in like manner, as I shall shew afterward of Berberies.

## CHAP. 93.

## Of Poppie.

Lib. 4. Diosc. 60.

For a Stitch or  
Plurisie.

**P**oppie, whereof be three kinds, white, red, and blacke. The red is wilde, and groweth among corne, the white & blacke are commonly in Gardens, it is cold & dry in the first degree. The seeds of white Poppie and blacke, are used to be eaten, as appeareth by *Diosc.* and *Matth.* yea, the Countrey folks about Trident, (as saith *Matth.*) take the leaves of wilde Poppie, at their first budding forth, and boile them as they doe other Herbs, and eat them with butter and Cheese. And one goodly experiment I learne out of *Matth.* in the same place, that the red leaves of Poppy which grow among corne, being dried and made in powder, and given in drinke, should marvellously helpe

helpe a Pleurisie, and the women of Salerne give their children the powder of white Poppie seeds with milk to cause them to sleep; it may also be given otherwise for the same purpose, as in Posset-drinke, in an Ale-berry, or best of all in a Cawdale made of Almonds and Hemp-seed.

## СНАР. 94.

*Of Orpine.*

**O**Rpine cooleth in the third degree. It is proved good to heale a cut, being pounded and laid to it. It is wonderfull to see how long this herbe wil continue greene, being hanged up in the house as I thinke, through the abundant and firme moisture that is in it.

## СНАР. 95.

*Of Eurnet.*

**B**urnet is dry in the third degree, and cold in the second. It is very astringent, and partly cooling, and therefore good to put in Wine, to confirme the stomacke. And being used in portage, it bindeth the belly. And as *Matth.* reporteth *Muliebre profluvium efficacissime sistit, dyssenteriam, & ceteros alvi fluxus cohibet, & biliosas vomitiones reprimat.* And as hee saith in the same place by the authority of *Matthews Curtius*, it is also very good in the plague. For which purpose I have knowne some to distill the Herbe, and to keepe the water all the yeare. Which thing may easily bee done, for the Herbe is very plentifull, and is commonly greene, Winter and Summer.

## CHAP.

## CHAP. 96.

## Of Deyfies.

To purge the  
head.  
Lib. 3. cap. 139.

**D**EYfies are of nature cold and moist, whether they be red or white, double or single. They be of like vertue, they are used to be given in Potions in fractures of the head, and deepe wounds of the breast. And this experience I have of them, that the juyce of the leaves and roots of Deyfies being put into the nostrils purgeth the braine, they are good to bee used in pottage, for *Matth* writeth, *Herba ipsa recens in acetariis devorata, alvum adstrictam lenit, id quod etiam præstat ex jure pinguium carniū decocta.*

## CHAP. 97.

*Of Gourds, Melons and Cucumbers, which though they bee fruits, yet because they are commonly set in Gardens, be here specified.*

**G**OURDs are cold and moist in the second degree. Being eaten raw, they be unpleasant in taste, and ill for the stomacke, and almost never digested. Therefore hee that will needs eat them, must boyle them, roast them, or fry them. Every way they be without favour or taste, and of their proper nature they give to the body cold and moist nourishment, and that very little, but by reason of the slipperinesse of their substance, and because all meats which be moist of nature be not binding, they lightly passe forth by the belly, and being well ordered, they will bee meetly concoct, if corruption in the stomacke doe not prevent them.

## CHAP.



CHAP. 98.

Of Melons and Pepons.

**M**Elons and Pepons, commonly called pompions, be cold and moist in the second degree, they bee almost of one kinde, saving that the Melon is round like an Apple, and the innermost part thereof where the seedes are contained is used to be eaten. The Pepon is much greater and somewhat long, and the inner part thereof is not to be eaten. The vulgar people call both by the name of Melons, and they use to boyle them and to eat them with fat Beefe, or frie them with Butter, and to eat them with vineger & pepper. They both are very cold and moist, and do make ill juice in the body, if they be not well digested, but the Pepon much worse than the Melon. They doe least hurt if they be eaten before meales. Albeit if they do finde flegme in the stomacke, they bee turned into flegme, if they find choler, they be turned into choler, Notwithstanding there is in them the vertue to cleanse and provoke urine, and if any bee troubled with heat of the stomacke or liver, or reines, with the Strangury, they may take ripe Melons, and shred them into small pieces, and distill them, and sunne the water for a moneth, then drinke thereof every morning tempered with a little Sugar, the quantitie of three or foure ounces, for the space of a moneth: for besides that, this water cooleth all the inward parts, it doth greatly helpe the stone, provoketh urine, and cleanseth the kidnaies.

Melons and Pepons be like the Chameleon.

An excellent water to coole the reynes and to helpe the stone.

CHAP. 99.  
Of Cucumbers.

**C**ucumbers bee likewise cold and moist in the second degree, they are pared, sliced thin and served to the table with vineger and pepper in the Summer season, and eaten with Mutton, and proved to be cooling and comfortable to such as labour with their bodies, or have heat and strong stomackes. But for flegmaticke and delicate persons which do no labour, they bee unwholesome, and ingender a cold and thick humour in the veines, which seldome or never is turned into good bloud, and sometime bringeth in fevers. They are good to abate carnall lust. And the seeds as well of Cucumbers as of Melons and Gourds, beeing dried and made cleane from the huskes, are very medicinable against sicknesses proceeding of heat, and the difficultie or let in pissing, as Physitians prove daily in their practise.

CHAP. 100.  
Of Nettle.

**A**fter all garden herbes commonly used in kitchen, I will speake somewhat of the Nettle, that Gardeners may understand, what wrong they doe in plucking it up for a weed, seeing it is so profitable to many purposes. Whether it be cold or hot, may well be perceived by touching: for who so handleth it without some defence for his hand, shall feele that it is hot in the third degree, and drie in the second, according as *Avicen* affirmeth. Cunning cookes at the spring of the

the yere when Nettles first bud forth, can make good Nettle potage potage with them, especially with red Nettles, very wholesome to cleanse the breast of flegme, to breake winde, to provoke urine, and to loose the belly. All which properties with other moe are briefly comprehended in Scho. Sa.

cap. 64.

*Aquis dat somnum, vomitum quoque tollit & usum,  
Compefcit tuſſim veterem, Colicis que medetur,  
Pellit Pulmonis frigus ventrisque tumorem,  
Omnibus & morbis sic subvenit articulorum.*

CHAP. IOI.

Of Fruits.

**N**OW that I have spoken sufficiently of garden herbes, it followeth that I intreat of fruits, which is the second part of my division proposed before, touching meats. For such is the providence of God toward mankind, that hee hath not onely provided corne and herbes for our sustenance, but also fruits, flesh and fish. Howbeit, herbes and fruits were the first food that ever was appointed to man, as appeareth by the commandement of God given to *Adam*. And from the time of *Adam* untill after *Noahs* floud, the use of flesh and wine was altogether unknown: for before the floud they neither eat flesh nor dranke wine. But now by the change of dyet of our progenitors, there is caused in our bodies such alteration from the nature which was in man at the beginning, that now al herbes and fruits generally are noyfull to man and doe engender ill humors, and be oft-times the cause of putrified Fevers, if they be much and continually eaten. Notwithstanding unto them which have abundance

Herbes and fruits were the first meats of mankind.

Gen. 1. ver 29.

Gen. 9. Ver. 3.

The alteration of mankind touching dyet.



of choler, they be sometime convenient to repress the flame, which proceedeth of choler. And some fruits which be stypticke or binding in taste, eaten before meales, do binde the belly, but eaten after meales they be rather laxative. Wherefore it shall be expedient to write particularly of such fruits as bee in common use, declaring their noyfull qualities in appeyring of nature, and how they may bee used with least hurt.

## CHAP. 102.

## Of Apples.

The difference  
of Apples.

**O**F all fruits, Apples are most used amongst us in England, and are cold and moist in the first degree, as *M. Eliot* alleageth. Howbeit there is great difference in apples, as in forme, so in taste: for some be sweet, some be soure, some bitter, some harrish or rough tasted Apples, some be of a mixt temperature both sweet and soure, &c. The sweet and bitter Apples are inclining to heat, the soure & harrish are cooling, and therefore good, where the stomack is weake by distemperance of heat. But all Apples generally are unwholesome in the regiment of health, especially if they bee eaten raw or before they bee full ripe, or soone after they be gathered. For (as *Avicen* sayth) they hurt the sinewes, they breed winde in the second digestion, they make ill and corrupt bloud.

Raw Apples &  
Quodlings.

Wherefore raw apples and Quodlings are by this rule rejected, though unruly people through wanton appetite will not refraine them, and chiefly in youth when (as it were) by a naturall affection they greedily covet them, as I have knowne in my daies  
many

many a shrewd boy for the desire of apples; to have broken into other folkes orchards. But apples may be eaten with least detriment, if they be gathered full ripe, and well kept untill the next Winter, or the yere following, and be eaten roasted, or baken, or stewed. For so they are right wholesome and do confirme the stomacke and make good digestion most properly in a cholericke stomacke, yea raw apples if they bee old, being eaten at night going to bed, without drinking to them are found very commodious in such as have hot stomackes, or bee distempered in heat and dryth by drinking much wine, & are thought to quench the flame of *Venus*, according to that old English saying, Hee that will not a wife wed, must eat a cold apple when he goeth to bed, though some turne it to a contrary purpose. And this experiment I have knowne, that a roasted apple suffered untill it were cold, and then eaten last at night to bed-ward, hath loosed the belly, and is therefore good for such as bee commonly costive. But what time is best to eat apples *Galen* declareth. *Ceterum post cibum statim dare ipsa conveniet, nonnunquam autem & cum pane ad ventriculum & stomachum roborandum iis qui deiecta sunt appetentia, tardeque concoquunt: quique vomitu, diarrhoea ac dysenteria infestantur.* Which saying is diligently to be noted, for this is a confirmation of our use in England, for the serving of Apples and other fruits last after meales. Howbeit wee are woont to eat Carawayes or Biskets, or some other kinde of Comfits, or seedes together with Apples, thereby to breake winde engendered by them: and surely this is a verie good way for students. The best Apples that wee have in England are Pepins, Costards, Duseannes, Darlings, and

How Apples may be eaten with least hurt.

Cold Apples for whom they are good.

A cold roasted Apple what it worketh. Lib. 2. de Ali. fa. cap. 21.

The English use of eating Apples proved by Galen.

The best way to eat apples.

Apple tarts.  
How to pre-  
serve apples a  
long time.

and such other. They that will not eat Apples, may yet eat Apple tarts, which be very wholesome for cholericke stomackes, if they be well made. Who so will preserve apples long, must lay them in honey, so that one touch not another.

## CHAP. 103.

## Of Peares.

How raw pears  
may be eaten  
with least hurt.

Peares are much of the nature of Apples and of the same temperature, that is to say, cold and moist in the first degree. The difference of Peares must be discerned, by the taste even as of Apples. For some are sweet, some soure, some both, some drier, some more moist, &c. But they are heavier of digestion than apples. And all manner of fruit generally fill the blood with water, which boyleth up in the body, as new wine doth in the vessell, and so prepareth and causeth the blood to putrifie, and consequently bringeth in sicknesse. So Peares eaten raw make waterish and corrupt blood, and beside that they ingender winde, and so cause the Cholicke. And therefore if any be so greedy of them, that needes they will eat raw Peares it shall bee good to drinke after them a draught of old wine of good savour, as sacke or Canary wine. And this is the reason (as I thinke) of that saying which is commonly used, that peares without wine are poison, that is to say, hurtfull to mans nature, as it is sayd, in *Scho. Sal.*

cap. 39.

*Adde pyropotum, sine vino sunt pyra virus.*

Peare baken,  
rosted or stew-  
ed.

But if they be roasted, baken, or stewed, they are not unwholesome. And eaten after meat being ripe and well gathered, they doe restraine and knit up the stomacke



make and fortifie digestion, which also is approved by *Schol. Sal.*

*Cum coquis, antidotum pyra sunt, sed cruda venenum.*

*eodem.*

*Cruda gravant stomachum, rel. vant pyra cocta gravant.*

But to avoid all inconvenience that may grow by eating of Pears, Apples, and other fruits, *Cordus* giveth a very good caveat in this manner.

How Peares & other fruit may be eaten without hurt.

*Vi pyra non noceant, extra mundentur & intra,*

*Mox immerge sali. projice deinde foras.*

The great peares which *Virgil* nameth *Gravia* *vo. lema*, in English peare-wardens, may be longest preserved and have chiefly the foresaid vertues. As for other sorts of peares, though they be more pleasant in taste, yet they are but *dezia*, as *Galen* speaketh, that is to say Summer fruits.

*Georg. li. 2.*

# CHAP. 104.

## Of Peaches.

**P**eaches be cold in the first degree, and moist in the second. *Dios.* saith, that ripe peaches be wholsome both for the stomacke and belly. But they should be eaten before meales, as *Galen* sheweth, and not after meat (as our manner is in England) for beeing eaten after meat, they swim above, and both corrupt themselves, and also the other meats. But eaten before, they mollifie the belly, and provoke appetite, and qualifie the distemperature of choler in the stomacke. And after Peaches we should drink wine, to helpe the coldnesse of them, as it is in *Scho. Sal.*

*Lib. 1. cap. 131.*

*Li. 2. de ali. fa. cap. 19.*

Peares should be eaten before meat.

Wine to be drunke with Peares.

*Persica cum musto, vobis datur ordine iusto.*

But for such as can rule themselves and refrain their appetite according to reason, it is best of all to forgoe both

both apples, peares and peaches, together with other things which ingender melancholy, and are unwholesome for sicke folkes, and are briefly contained in these verses following taken out of *Scho. Sal.*

*Persica, poma, pyra, & lac, caseus & caro salsa,  
Et caro cervina, & leporina, bovina, caprina,  
Atta hec bile nocent, suntque infirmis inimica.*

## CHAP: 10.

## Of Plummes.

**P**lummes are cold and moist in the second degree. Though there be diverse sorts of Plummes both of the garden and field, and of sundry colours, yet the Damasins are counted most wholesome: and beeing eaten before meats they coole a hot stomacke and soften the belly, as it is in *Schola Sal.*

*Frigida sunt, laxant, multum prosunt tibi pruna.*

cap. 47.

Damasins

What Prunes  
are best.Lib. 2. de ali. fa.  
cap. 31

The Damasins Plummes are wont to be dried and preserved as figges, and are called in English, Prunes. Howbeit the Latine word *Prunum* signifieth any kind of plumme: yea Sloes and Bullase which grow wild. Our Damasins in England be so small, and so soure, that they will make no good Prunes. But our Prunes are brought from beyond the sea. The best are called Damaske Prunes, because they grow in a citie of Syria called Damascus, as *Galen* noteth, and are brought out of Syria to Venice, and from thence to other parts of Europe. The next in vertue to Damaske prunes, be Spanish prunes. They are used divers waies in Physicke, as in Syrrups, electuaries, Conserves to loose the belly, and to avoid choler. But for meats, though they nourish little, they be chiefly used in Tarts, or stewed

ed in water or in wine, and so if they be eaten before meales, they dispose a man to the stoole. I say before meales, because we are wont to eat them after meales. And some (as I have knowne) being costive and using them after meales, purposely to make them soluble, have missed of their purpose. Which error may be holpen by eating them before meat. For so saith *Math.* speaking of Prunes stewed. *Primis mensis devorata, præter id quod esui placent, commodissime aluum citant.* Whose judgement I my self following having a cholerick stomacke, and a costive belly, was wont sometime to breake my fast with a dish of prunes stewed, contrary to the use of other men who commonly eat them last. I have written the more of Prunes, because it is so common a dish at Oxford. As for Sloes and Bullase, they are more meet for swine, than men.

Stewed Prunes should be eaten before meat to loose the belly.

Sloes and Bullase.

CHAP. 106.

Of Cherries.

**C**heries be cold and moist in the first degree, they be divers in tast and commonly of two colors, either blacke or red. The red Cherries, if they be soure or sharp, be more wholesome. And if they be eaten fresh and newly gathered, & fasting, or at the beginning of dinner, their nature is to scour the stomacke, and to provoke appetite (as saith *Arnoldus*) upon *Sch. Sal.* whose authority I alledge, because peradventure it may seem strange to some, that I prescribe them to be eaten before dinner, whereas our common use is to eat them after dinner. The vertues of Cherries are briefly set downe in the same Chapter, as followeth;

Cherries should be eaten before meales. cap. 40.

*Si Cerasum comedas, tibi confert grandia dona.*



Expurgat



*Expurgat stomachum, nucleus lapidem tibi tollit,*

*Hinc melior toto corpore sanguis inest.*

The vertues of  
cherries.

That is to say, Cherries purge the stomacke, and the kernels of the cherry stones, eaten drie, or made milk, breaketh the stone in the reines or bladder, and that which no fruit in a manner else doth, the substance or meat of Cherries, engendereth very good bloud, and comforteth and fattereth the body. But yet let no student be too bold hereupon, to take any surfet of Cherries, as I have knowne some do, but alwaies to remember that golden lesson of *Pythagoras* *μετρίῳ ἐνὶ τῷ φάγειν*.

How to pre-  
serve cherries.

And if you would eat Cherries or plummcs, without all danger, then may you preserve them after this manner. Take a pynt of faire running water, halfe a pinte of Rose-water, halfe a pound of Sugar, seeth all together upon a soft fire of coles, till the one halfe be consumed, then take it from the fire, and when it leaveth boiling, put therein your cherries or plummcs, if they be cherries cut off halfe the stalks, and let your fruit bee the like weight as of the Sugar. Set it againe on the fire, and keepe it in the like heat, till they be soft, the space of an houre, if need be. Then put into it some Cloves bruised, and when it is cold keepe it in a glasse or gallipot, the stronger the syrrup is with sugar, the better it will continue. Some put to the syrrup Cinamon, Sanders, Nutmegs, Cloves, and a little Ginger. Seeth them not hastily for feare of much breaking.

## CHAP. 107.

## Of Quinces.

Quinces be cold in the first degree, and dry in the beginning of the second. They are not used to be eaten raw, for so they are both unpleasant and unwholesome. And in my judgement no better for a students stomacke than raw beefe, but beeing roasted, stewed, or baked, and eaten after meales, they close and draw the stomacke together, and helpe digestion, and mollifie the belly, if they be abundantly taken: for this is *Galen* his rule: *Qui stomachum habent imbecillum, ventrem iis deijci, cum postremis epulis astringentium quippiam sumpserint.* Lib. 2. de Alim. cap. 22. Wherefore students having commonly weake stomackes, may (if they be collicke) ease themselves, by eating after meat something which doth binde and restraîne the stomacke, as *Galen* telleth of one *Protas* a Rhetoritian, on whom the like practise was proved. But Quinces may be otherwise used very wholesomly, as being made in conserva, or preserved in syrrup condite, or made in Marmalade. And because the making of Marmalade is a pretty conceit, and may perhaps delight some painefull student, that will bee his owne Apothecarie, partly to spare cost, and partly to be sure that it be rightly made, I will here set it downe as plainly as I can. Your Quinces beeing full ripe, and very yellow, as in Lent season, or thereabout, first pare them, and take out the cores, then seeth them untill they be tender and soft. That done, beat them small in a wooden mortar, or marble, with a pestill of wood, then with some of the liquour wherein they were sodden, draw them through a strainer, as

How to make  
marmalade of  
Quinces.

you would doe a tart, then set it over the fire to seeth softly, and in seething, strew in by little & little white Sugar made in powder, the weight of the Quinces or more, as your taste shall tell you, stirre it continually and put therto some pure Rose-water or Damask-water, let it seeth on height, untill it bee well standing. Which thing ye may know by taking some of it upon a knife, and letting it coole. For if it be stiffe, then take it off and box it, while it is warm, and set it in a warm and drie ayre. And if you will not have your Marmalade so binding, you may put some ripe Apples of good verdure among your Quinces, when you boile them with Sugar. The Apples must first be sodden or roasted, and then drawne through a course boulder, as a tart. After the same manner you may make Marmalade of Wardens, Peares, Apples, Medlars, Cheries, Strawberries, yea, of Prunes or Damasins, or other plummes. First to boile them upon a soft fire with a little faire water, till they be soft, then to draw them, as yee doe a tart, after to boile them againe with sufficient sugar, to dash them with sweet water and box them.

To make any  
kinde of mar-  
malade.

#### CHAP. 108.

##### *Of Grapes.*

**G**Rapes be divers in taste, and so are they in quality, for soure grapes are cold and moist, and sweet grapes are hot and moist. The like is to be said of other sorts. All grapes, if they be eaten newly gathered doe trouble the belly, and fill the stomacke with winde. But if they be kept two or three dayes after they bee gathered, till the huske be somewhat asswaged, they nourish



nourish the better, and are lesse laxative: neither doe they inflate so much, as saith *Arnoldus*. Ripe Grapes and sweet doe nourish much, and make one fat, as *Galen* proveth by experience of those which keepe vineyards, who feeding two or three moneths upon grapes and figges onely, become very grosse. But the flesh so gotten, soone weareth away againe, because it is not firme and fast, but loose and over-moist. And *Schola Salerni* reckoneth grapes that be sweet, for one of the twelve things that nourish and make fat. And well I wote that who so eateth many of them, they will make him fat with an R. you know what I mean. Grapes are used to be eaten after meat as other fruits; but *Arnoldus* saith, upon the same chapter, That if they be eaten upon a full stomacke, they both bee corrupted in the stomacke, and they corrupt other meat.

Lib. 2. de Al. fa. cap. 9.

cap. 9.

Grapes make one fatte with an R.

CHAP. 109.

Of Raysons.

**O**F Grapes dried through the heat of the Sunne, are made Raysons, which bee therefore named in Latine *uva passa*, and they be hot in the first degree and moist in the second. Among us in England, they bee of two sorts, that is to say, great raysons, and small raysons, otherwise called Corans. The greatest sort are called raysons of the Sunne, the other are commonly to be had, and be much used in meats, and that for good cause, for beside their pleasantnesse in taste, they doe make the stomacke firme and strong, and do provoke appetite, and do comfort weak bodies being eaten before meales. But some question is made of ray-

Whether Ray-  
sons be binding  
or looſe. *g.*  
*Lib. 7. & 8. de*  
*com. & edi.*  
*Li 5. Diſ. cap. 4*

Rayſons by na-  
ture are good  
for the liver.

*Lib. 7. de comp.*  
*med.*

cap 41.

ſons, whether they be binding or looſing, which *Galen* himſelfe doth answer, where he ſaith, that Rayſons without kernels doe open the brest and liver, but eaten with the ſtones they binde. Whose opinion *Matthiolus* confirmeth in these words, *Vva passa que vinctis carent, vel quod ita natura producantur, vel quod ii arte fuerint exempta, si dulces sint, adstringente facultate adeo privantur, ut etiam mirifice leniant. Quamobrem pectoris angustia, tussi, exasperatis faucibus, & renum vesicaeque vitiis maxime conveniunt.* Beside this, Rayſons are *Secundum totam substantiam visceri ipsi, hoc est iocino-ri familiares ac proprie.* And they concoct raw humors, and withstand putrification, as *Galen* writeth, and for this purpose they may well be eaten fasting, the stones being first taken out. And for cruditie or rawnesse of the stomacke, master *Ellot* by his owne report never found any thing better, than fine rubarbe chewed with rayſons of Corans, yet rayſons of Corans, by the judgement of *Arnoldus*, doe cause oppilations of the spleene, though they be good for the brest and reins, and so saith *Schola Sal.*

*Passula non spleni, tussi valet, & bona reni.*

But Rubarbe may be better eaten, as I thinke, with great rayſons.

## CHAP. IIO.

### Of Figges.

**F**igges, if they be new, are hot and moist, if they be old, they be hot in the first degree, and drie in the second, if they bee ripe they doe least harme of any fruits, or almost none. Yet beeing much eaten, they make ill bloud, whereof lice are ingendred. By reason

son of their sweetnesse, they anoy the liver and spleen inflamed, and they fill the belly with winde, but by their quicke passage the winde is soone dissolved. In *Sch. Sal.* are set forth two operations of figges, as followeth,

*Vermiculos veneremque facit. sed culibet obstat.*

After *Avicen*, figges are best eaten fasting with nuts or almonds, for so they breed better juice in the body, and open and prepare the way for meat. And he more commendeth the eating of them with nuts than with almonds. But our use is to eat figges and almonds together, which (in my judgement) is better. For so they may better cleanse the brest and lungs, which is a speciall vertue that figges have. And though wee eat them commonly after other meats, or upon fasting daies for want of other meats, yet, as it appeareth by

*Galen*, Physitians were wont to give them *longe ante cibum*, with ginger or pepper, or powder of Time or peniroyall, to such as had oppilations of the liver or spleene, or had any hard congealed matter in the inward parts of the body, or any distillations or rheums falling into the brest and stomacke, for in all these cases figges doe profit much; beside that they make the belly soluble, and do cleanse the reins of the back. And one easie medicine I wil set downe for the comfort of such students as be short winded, taken out of *Math.* *Caricas duas aut tres nocte una in aqua vite maceratas, asthmaticos juvare qui mane eas devoraverint.* Also in *Sch. Sal.* it is shewed that a plaster made of figges first sodden in water and a little vinegar, and after beaten smal in a mortar, are good for the swines evill, for kernels, for swellings, as appeareth in the verses following,

*Scrofa, tumor, glandes, ficius cataplasmate cedunt.*

*Lib. 2. de Ali. fa. cap. 8.*  
Figs to be eaten before meales.

*Lib. 1. de Diop. c. 146*  
For a cough  
*cap. 43*

For swelling in the necke.



## CHAP. III.

## of Almonds.

**A**lmonds be hot and moist in the first degree, they doe extenuat and clense without binding. Wherefore they purge the brest and lungs, and bee good to be eaten with figges, of such as be short winded. As for bitter Almonds, I omit, because they are not used to be eaten, though in medicines they be of great vertue.

**Bitter almonds** Of sweet Almonds is made by skill of Cookes, Almond milke, a very temperate meat in hot diseases.

**Almond milke how to be made** Also cawdales of Almonds, both comfortable to the principall parts of the body, and procuring sleepe: also

**Cawdales of Almonds.** almond Butter very delicate and good for a stuffed breast. The making of which things I referre to cunning cookes, or to the learned Physitian, who is, or ought to be a perfect cooke in many points. Yet because all students be not of habilitie to have a cooke, or a Physitian at their pleasure, I will set downe an easie way, which I was wont to use my selfe in making of almond milke. Take a pottle of faire water, boile in it two handfulls of violet leaves, or if you list, one handfull of violet, and another of strawberrie leaves or the like quantitie of Endive and Succorie or other cooling herbes; take also an ounce of good Liquorice, cut in thin slices, if you would make it for flegme, let the herbs and Liquorice boyle in the water leasurely untill halfe be waited, then straine it, and let the liquor coole. Then take a quarter of a pound of almonds and blanch them, that is to say, put them into water boyling hot, and let them steepe therein a while, then get off the huskes, as you shale nuts, that done, punne them

**Almond Butter**

**To blanch almonds.**

them small in a mortar of Marble (if you have it) until they waxe moist, then put the Almonds into the liquor, and stir and blend both together with a spoone, after that draw the liquor and all through a streiner, pressing the Almonds well with the back of a spoone. And of that which is strained when you will occupie more or lesse, you may put in sugar and set it over the fire, untill it boyle, then take it off, and use it as please you. Some draw their almonds after they be blanched and strained, with faire water onely, making it neither too thick nor too thinne, which way also is good: or to draw them with any distilled water, as rose-water, Endive or Succory water. As for Almond Cawdales are made with ale, strained with almonds, blanched and brayed, as before, then lightly boiled and spiced with Nutmeg & Sugar, as before is said, or otherwise, as pleaseth the party.

Divers sorts of  
Almond milke

Cawdales of  
Almonds how  
they are made

CHAP. 112.

*Of Dates.*

**D**ates new gathered are hot and moist in the first degree, but if they be old, they be hot and drie in the first degree. Dates being much eaten, and not well digested, annoy the head and cause gnawing in the stomack, and make grosse inice, and sometime cause obstructions or stoppings in the liver and spleene: wherefore they are not wholesome for students. Yet they are commonly used at delicate feasts, to set forth other meats, and are counted restorative. But their chiefe vertue is, that if they be well digested, and temperatly used, they nourish and make the flesh firme, and binde the belly. And for this last property they

Galen. Lib. 2. de  
Ali. fa. ca. 26.

Lib. I. cap. 126.

For any laske  
or waste.

are much used in medicines, when it is requisite to binde or restrain, and so saith *Diosc.* *Decoctum Palmarum, per se potu & gargarizatione magnopere astringit & cohibet.* Good therefore in any laske or waste in man or woman. And for that purpose they may be used, sodden in milke or in Muscadine. Yea the very stones of Dates beeing beaten to powder, and used together with *sanguis Draconis*, in Raspis or red wine, is passing good in the sayd cases, as by experience I have often proved.

## CHAP. 113.

## Of Pomegranates.

Lib. 8. Simp.

A good medicine  
for a laske

Lib. I. Diosc 1:7

**P**omegranates be of good juice, and profitable to the stomack, especially they which are sweet. But in hot fevers, they that are soure bee more expedient and wholesome, for then the sweet doe incend heat and puffe up the stomacke. They are found by experience to be very comfortable and restorative in long sicknesse, and specially they are good in any consumption or fluxe. Because as *Galen* saith, *Malum granatum omne, adstringentem qualitatem obtinet.* Insomuch that the very pill of a Pomegranate, being made into powder and drinke in red wine or Raspis, together with a little Cinnamon, is a singular remedie for any laske or fluxe, as I have often proved. Yet *Matthiolus* prescribeth the whole Pomegranate to be used, as followeth, *Punicum malum fictili vase inclusum, cooperculo argilla circumlito, & in furno combustum, dysentericos, & torminosos, presentaneo remedio iuvat, ubi ipsius sesquidrachmani in pulverem contriti, ex vino potandum propinabis.* And as for the kernels of soure pomegranates, hee writeth in



in the same place, that *Ossiculi puniceorum malorum acidorum uncia una cum thuris drachma, in tenuissimum pulverem contrita, auxiliantur feminis albis uteri profluvio laborantibus, & quotidie rosarum stillatitia aqua, huiusce pulveris binas hauriant drachmas.* For a waste in women.

CHAP. 113.

Of Medlars.

**M**Edlars are cold and dry in the second degree, they straine or binde the stomacke, and therefore they are good after meales, especially for such as be over laxative: being much eaten they ingender melancholie, and be rather *medicamentum* than *alimentum*, as Galen saith. Yet of the stones or kernels of Medlars, may be made a verie good medicine for the stone, as Matth. writeth. *Mespilorum ossicula, in pulverem contrita, calculis à renibus pellunt, ubi cochlearis mensura, ex vino in quo vulgaris petroselinæ radices decoctæ fuerint, ebibantur.* Lib. 2. de ali. fa. cap. 25. Lib. 1. cap. 136. Li. 1. Diosc. 133. A good medicine for the stoney.

CHAP. 114.

Of Services.

**S**ervices are much of the nature of Medlars, saving that they are not so binding. Yet they are more pleasant in eating. They are likewise to be eaten after meat, to constraîne and close up the stomacke. They are plentiful about Oxford. *Manduntur, ut alvum sistant,* as saith Dios. Lib. 1. cap. 136.

## CHAP. 115.

## Of Berberies.

The vertues of  
Conserva bar-  
beries, and how  
it is to be made

For the yellow  
jaundise

How to keepe  
berberies all  
the yere.

**B**erberies are cold and moist in the second degree. Because of their sourenesse they are not used to be eaten alone, but made in conserva, or else put in other meats. Conserva of Berberies is very good for a hot stomacke, or hot liver, to provoke appetite, to restrain vomit, as I have often proved in hot diseases. It may be made in this manner: Take of Berberies a pint full, cleane washed and picked from the stalkes, let them seeth leasurely in a quart of water, or more, untill they be soft, then poure out the water, and draw them through a strainer as you doe prunes, then take all that is strayned, and put to it three times so much sugar, and let them seeth together, untill the sugar be incorporate with the Berberries, then take it off, and put it in a glasse or gallipot. Also this experiment I will disclose for the behalfe of students. That the inner rinde or Barke of the Berberry tree, being laied in ale or white wine close covered and drunk the next morning after, is a sufficient medicine to cure the yellow jaundise, if it be used foure or five times fasting in a morning, abstaining two houres after it. and if any list to preserve Berberries whole, for a banquetting dish, they must bee used as I have declared before of Cheries. And if you would keepe them all the yere for saucing of other meats, then take them, and picke the leaves cleane from them and put them in a pot of earth, and fill the pot full of verjuice, or cover them over with salt, and take them out as you occupie them.

CHAP.

# The Haven of Health.

## CHAP. II 6.

### Of Olives.

**O**Lives, if they be ripe are temperately hot, they which be Greene, are cold and drie. They are brought into England from Spaine, being preserved in salt liquor, and are used as a sauce, and so they doe not onely stir up appetite, but also strengthen the stomacke, and being eaten with vineger, they loose the belly. Of Olives is made our salet oyle, and that which is comonly called oile Olive, the mother or ground of many other oils, & is most properly called by the name of oyle, as *Galen* writeth, wherwith as *Matth.* reporteth, *Lib. 6 Simp. Lib. 1 Diosc. cap. 31.* may be made a very good medicine to ease the paine of the cholicke and stone. Which I will recite for the behalfe of students. *Oleum si cum paripondere vini Cre- tici calidum bibatur, aut clystere infundatur, Colicos, Ili- cos, & Calculosos dolores mirifice mulcet.* And this commodi- ty I note in this medicine, that it may be received at both ends, or one or tother, as best shall like my brother. The salet oyle, which is indeed the purest oile olive, is wholesom to be eaten with sops of white bread, & is like in operation to butter, yet some deale stronger in loosing. And this prooffe I have of it, that if you would procure an easie vomit, and without all danger, to cleanse the stomacke and inward parts, take but foure spoonefuls of Sacke or white wine, and as many of silet oyle, and mix both together, and warm it and drinke it, and you shall have the effect. *A good medicine for the cholicke and stone.* *Salet oyle and the operation thereof.* *Sacke and salet oyle to procure a vomit.*



## CHAP. 115.

## Of Orenge.

Orenge are not wholly of one temperature, for the rinde is hot in the first degree, and drie in the second, the juice of them is cold in the second degree, and dry in the first. They are colder and hotter as they are in sourenesse or sweetnesse. For the sourer the juice is, the colder it is, and the sweeter, the more hot. With the juice of Orenge is made a syrrup, and a conserva very good and comfortable in hot fevers, and for one that hath a hot stomackes. Also with the juice putting to a little powder of Mints, Sugar, and Cinomon may be made a very good sawce for a weake stomacke, to provoke appetite. The rindes are preserved condite in sugar, and so are the flowers of the Orenge tree. Either of them being taken in a little quantity, doe greatly comfort a feeble stomacke. The substance of the Orenge is used to be eaten raw with roasted flesh, as a sawce, yet *Matth.* doth not commend it, *Quia cruda non facile coctioni obediunt, & crassum generant succum.* But Lady *Gula* hath not onely commended them to be eaten with meats, but also devised a banquetting dish to be made with sliced Orenge and sugar cast upon them.

L.I. Diof c. 131.

## CHAP. 118.

## Of Limons.

Limons are like in nature to Orenge, saving that as they are sourer, so are they colder. Neither is the pil of them bitter as the pil of an Orenge, but may be eaten

eaten together with the substance, though it bee of harder digestion. Of the juice is made both syrrup and conserva, and the whole Limon is preserved condite with sugar. Yea, the juice of a Limon is very good against the stone, for so saith *Matth. Limoniorum succus Lib. 1. Diosc. 6. 131 ex vino Cretico potus, mirifice calculos pellit.* Wherefore a cup of Rhenish or white wine, with a Limon sliced and sugar is a pleasant medicine next a mans heart in a morning. And I would every good student might be hurt so thrise in a weeke.

An easie medicine for the stone.

CHAP. 119.

Of Hassil Nuts and Filberts.

**H**Afill Nuts be hot & drie in the first degree, they be hard of digestion, they fill the stomacke and belly with winde, they incline one to vomit, and as experience proveth, they stuffe the brest full of flegme, and cause a cough. Wherefore I advise all students not to use them much, especially after they be drie, for the dry nuts are worse than the new and moist, because they are more drie and oilie: by reason whereof they turne soone to choler, and ingender headache. Yet if any be come of a Squirrels kinde, and loveth well to eat old nuts, let him eat raysons together with them. For raysons through their moisture will qualifie the driness of the nuts, as *Scho. Sal.* teacheth,

Hassil nuts very unwholesome

*Sumere sic est mos nucibus sociando racemos.*

cap. 41.

Yet in another place, drie nuts are commended to be eaten after fish in stead of cheese saying,

*Post pisces nukes, post carnes caseus ad sit.*

cap 38.

Because nuts by reason of their driness, let the ingendering of flegme that is woont to come of fish. But otherwise

otherwise nuts are discommended, as in the verse following,

*Vnica nux prodest, nocet altera, tertia morset.*

Meaning, that the Nutmeg is wholesome, the Hail nut hurtfull, and the Nut which the Arabians call *Nux Metel* is venomous. Filbers are of much like nature, saving that they are more pleasant in eating, longer in forme, thinner in shale, and sooner ripe, *Matth.* setteth downe a medicine to bee made of nut shales in this manner: *Putamina ipsa cruda, in tenuem pulverem contrita, & ex vino austero hausta drachmarum duarum pondere, diarrheam cohibent, & albae sanguinis profusiva.*

Filbers.

*Li. i. Diosc. 143.*

A medicine of Nut shales, for a laske.

## CHAP. 120.

### Of Walnuts.

**V**Walnuts be hot and dry in the second degree. If the pills be taken off, they are thought to be good for the stomacke, and somewhat loosing the belly, and mixt with sugar they doe nourish temperately. They are reckoned in *Scho. Sal.* for one of those six things which are good against poison.

*cap. 13.*

*Allis, Ruta, Pyra, & Raphanus cum Theriaca Nux, Hec sunt antidotum contra mortale venenum.*

King Mithridates medicine against poyson.

And true it is, that dry Walnuts, and Rue, and Figs and salt, were king *Mithridates* medicine, against venome, which after he had long used, when hee sought to dispatch himselfe with poyson hee could not. And no marvell, for the water of greene VWalnuts taken about Mid-summer beeing drunke two or three ounces, cooleth and resisteth the Pestilence. And the water of the outer huskes of VWalnuts, being not rotten

A sure medicine against the pestilence taken out of Euenymus.



ten distilled in September, is given to drinke against the pestilence with a little vineger, as a certaine experiment.

CHAP. 121.

Of Chestnuts.

**C**Hestnuts are commended of *Galen* of all wilde fruits to yeeld best nourishment. Yet elsewhere he saith, that whether they be roasted, fryed or boiled, they be hurtfull, but much more if they be eaten raw. But if any man desire to eat them, let him first pricke them through the huske with a knife, and then roste them under the embers or hot ashes. And if they bee eaten with hony fasting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For so saith *Matthi. Castanea vehementer sistunt, tum alui, tum ventriculi fluxiones, idque maxime sicca: quin & sanguinem ex ore atque nasu profunt.* Lib. 2. de ali. fa. cap. 38. Acornes of the Oke-tree are like in operation, which being likewise roasted under ashes, and eaten will soone stay a laske, as I learned of an old woman, which therewith did great cures in the flix. Li. 1. Dis. 4. 123. For a laske or flix.

Of Spices, which because they are for the most part fruits of certaine trees growing out of this Realme, yet much used in meat and drinke among us, I have here annexed to the Treatise of fruits.

Q

CHAP.

## CHAP. 122.

## Of Pepper.

cap. 75.  
Three sorts of  
pepper.  
Lib. 8. Simp.

L. 4. de Sa. Tuen.

The vulgar opi-  
nion of pepper  
disproved.

cap. 75i

**P**epper after *Arnoldus* upon *Schol. Sal.* is hot and dry in the fourth degree. There be three sorts of pepper, that is black, white, and long pepper, all growing upon one tree, as *Galen* reporteth. And that is white pepper which is gathered very green & moist. And that long Pepper, which is a little dried, but not perfectly ripe. And that blacke pepper which is gathered full ripe. But the Spaniards and Portingales, which have travelled the East and West Indies, report the blacke Pepper to grow upon long bushes, and the long pepper to bee the blowings of a certaine tree, much like those blossoms which the Hasill trees bring forth at the fall of their leaves. But in operation all sorts of pepper differ little, though the white Pepper be best for the stomach, as *Galen* writeth: for all kinds of Pepper generally do heat the body, contrary to the vulgar opinion, which is, that pepper is cold in operation. But who so receiveth it into the body, shal feele it hot in operation, for through the heat and drinesse that it hath, it dissolveth flegme and winde, it helpeth digestion, expulseth urine, and availeth against diseases of the breast, proceeding of cold. All which properties are briefly and pythily set forth in *Schola Sal.*

*Quod piper est nigrum, non est dissolvere pigrum.*

*Phlegma purgabit, digestivamque iuvabit.*

*Leucopiper stomacho prodest tussique dolorique*

*Vtile preveniet motum febrique rigorem.*

In which verses, the chiefe commendation is given

ven to white pepper, and that it hath five vertues: first to comfort the stomacke, secondly to help the cough, thirdly to helpe the colicke or any paine comming of winde, fourthly to withstand the causes of a cold fever, being given before the fit, fifthly to ease the shaking of fevers. All which properties notwithstanding may be ascribed to the other kindes of pepper. For which causes there is an excellent confection made of all three peppers, and is thereof called *Diatrion piperi- on*, passing good for a cold and windie stomacke, and may be taken at any time of the day. And such as have not that confection, may take a few cornes of blacke pepper grosse beaten in a draught of ale fasting, or take a little of the poudre of any of the three sorts together with meat, for nothing is better for winde and flegme.

CHAP. 123.

Of Cloves.

**C**LOVES are hot and dry almost in the third degree. They have vertue to comfort the finewes, also to consume and dissolve superfluous humours, they are good for the stomacke, liver and heart, they helpe digestion, and stay a laske. And beeing sodden whole in milke, or made in powder, and so taken in milke, they comfort the debilitie of nature, and stir up *Venus*. Beside this, they are sundry waies used both in meats and medicines, and to give a sweet savour to distilled waters and powders no spice is of more force, they are the fruit of a certaine tree growing in the East Indies.



## CHAP. 124.

*Of Macer.*

**M**Aces are hot in the second degree, and dry in the third. They are found growing close about the Nutmeg, covering it as it were an huske, they are to the stomacke very commodious and restorative, being used in meats. And for this purpose they are boiled whole in broths or coleyfes, or milke. Beside that, they bee very good to bee drunke against spitting of bloud, and bloody fluxes, and excessive laxes, and the cholicke.

## CHAP. 125.

*Of Nutmegs.*

**N**utmegs bee hot and dry in the second degree. They are the fruit of a tree in India like unto a peach tree, they strengthen the stomacke and liver, they abate the spleene, they provoke urine, they stay a laske, they breake winde. And that which is best for students, they make the mouth to savor wel, they comfort the braine, the sight, the liver, the spleene, & specially the mouth of the stomack. Yea as I have proved in many that had weake heads, being taken last at night in a cawdell of Almonds or hempseed, they procure sleepe. And in my judgement it is the best spice for students of all other. And I would advise them to grate often of it into their drinke, and if they can get nutmegs condite, which must be had of the Apothecaries, that they would have alwaies by them halfe a pound or more to take at their pleasure.

Nutmegs is  
the best spice  
for students.

CHAP. 126.

Of Ginger.

**G**inger is hot in the second degree, and dry in the first. It is the root of a certaine herbe, as *Galen* Li. 4. de Sa. Tuen. writeth. It heateth the stomacke, and helpeth digestion, and is goodd for the sight. For this experience I have of Ginger, that a penny weight thereof together with three penny weight of white sugar both made very small in powder and searfed through lawne or a fine boulter cloth, and put into the eie, hath within short time worne away a flegme growne over the eie: also with two ounces of sugar, a quarter of an ounce of ginger, & halfa quarter of an ounce of Cinnamon, al beaten smal into powder, you may make a very good blanch powder, to strow upon roasted apples, Quinces, or Wardens, or to sauce a hen. But that ginger which is called greene Ginger, or ginger Condite, is better for students: for being well made, if it be taken in the morning fasting, it comforteth much the stomacke and head, and quickneth remembrance, and is very good for a cough. A certaine experiment to take away a flegme or perle from the eye.

Blanch powder.

Greene ginger

CHAP. 127.

Of Cinnamon.

**C**innamon is hot and dry in the third degree: that which we have is the barke or rinde of a certaine tree growing in the Indies, & is the right Cassia, as *Mathio.* thinketh. The use thereof is great as well in meats, Li. 1. Dis. ca. 13. as in medicines, & found to be very comfortable to the stomacke, and principall parts of the bodie, inso much

that I have read in an old Authour of Physicke, this meeter following,

*Cur moriatur homo, qui sumit de Cinamomo?*

An excellent  
cinamom water

There is made a water with Cinamom, very good for many purposes, in this manner. Take a pound of good Cinamom, and beat it grosse, then take a pottle of perfect rose-water, and as much of good wine, sacke or Canary wine, or else take a gallon of the wine onely without rose-water, steepe all together close covered in some cleane vessell the space of foure and twenty houres, then still it in a Limbecke, you may keepe that which commeth first if you list by it selfe about a pint, for the later will be weaker. Some put a pound of Sugar Candie to steepe with the Cinamom, and so they make it very pleasant. And I have proved the best way to be to take a gallon of Sacke, a pound of Cinamom grosse beaten and a pound of sugar candie, and to steepe all together, and so distill them. This water hath innumerable vertues, but especially to restore and preserve the debility of nature. And as *Matthiolus* saith in the Chapter aforesaid, *Ventriculum, iecur, lienem, cerebrum, nervosque inuat & roborat.* Wherefore I reckon it a great treasure for a student to have by him in his closet, to take now and then a spoonefull.

C H A P.



CHAP. 128.

Of Graines.

**G**Raines are hot and drie in the third degree: they are good for a cold stomacke, and are much like in operation to Pepper. Old folkes use them oft in their drinke, either for some speciall propertie, or else because they are better cheape than other spices. Doctor Boorde in his Dietarie saith, it is a good spice for women.

CHAP. 129.

Of Sugar.

**V**Nto this treatise of spices, Sugar may be added, because it is commonly ioyned with spices, both in meats and medicines. It is the juice of certaine Canes or Reeds, which grow most plentifully in the Islands of Medera, Sicilia, Cyprus, Rhodus, and Candie. It is made by art by boyling of the Canes, much like as they make their white salt at the wiches in Cheshire. Sugar is not so sweet as honie, nor so hot, and therefore causeth not so great thirst. It may be given in agues, as Galen affirmeth, because it doth not inflame the body as honey doth. And this I can say of experience, that Sugar agreeth with all ages, and all complexions, but hony contrariwise annoyeth many, especially those that be cholericke or ful of winde in their bodies: yet I grant that honey is very wholesome to some, especially our English honey, if it be pure and unmixt, for in my iudgement it is comparable with *Mel Atticum*, which was in Galens time most commended.

*Lib. 8. cap. 4.  
Meth. Meden.  
Sugar & hony  
compared to-  
gether in  
wholesomnesse*

How to clarify  
honey.

Lib 3. de Ali. fa.  
cap. 39.

For whom ho-  
ney is wholsome  
and for whom  
not wholsome.

Sugar and wa-  
ter, good to  
cleare the brest  
and stomacke  
of flegme.

Sugar candy.

Ginger con-  
dite.

ded. And honie is the more wholesome if it be clarified: that is to say, a little water being put to it, gently boiled, and scummed while any froth ariseth. For by this meanes (as *Galen* sheweth) *Melli acrimoniam adi-*

*memus, ipsumque efficiemus ad distributionem & coctionem accommodatius.* And if you would know briefly for

whom honey is wholesome, and for whom not wholesome, *Galen* in the end of the fore-

said Chapter declareth in these words, *Senibus qui-*

*dem ac in universum frigidi temperamenti corporibus est ac-*

*commodum: etate autem florentibus, & calidis in bilem ver-*

*titur.* And this is the reason why honey agreeth with some natures, and not with others. Wherefore sugar

is generally more wholesome. And although it be not so strong in operation against flegme as honey, yet it

purgeth flegme well. And for that purpose, some use to drinke white sugar and water brewed together, and

thereby have found great ease. And if a branch or two of Rosemary bee put to it in brewing, it will be much

the better. Yet white sugar is not so good for flegme, as that which is called Sugar Candie, whether it bee

white or browne, for both sorts are exceeding good in this case. And the ginger, which is named ginger

Condite is passing good both to digest flegme, and to comfort the stomacke and head, and is to be used of Students that bee much cumbred with flegme.

### CHAP. 130. Of Biese.

**N**OW that I have spoken sufficiently of corne, herbes, and fruits, it remaineth that I prosecute the third and last part of my division before set down, which is touching living and sensible creatures, and their

their parts pertaining to diet. And because biese of all flesh is most usuall among English men, I will first intreat thereof. I neede not to shew how plentiful it is throughout this land, before all other countries, and how necessary it is both by sea for the vitailing of ships, and by land for good house keeping, insomuch that no man of honour, or worship, can be said to have good provision for hospitality, unlesse there be good store of biese in readinesse. And how well it doth agree with the nature of Englishmen the common consent of all our nation doth sufficiently prove. Yea, that it bringeth more strong nourishment than other meats, may plainly be perceived, by the difference of strength in those that commonly feed of biese, and them that are fed with other fine meats. Notwithstanding, *Galen* affirmeth, that biese maketh grosse bloud and engendereth melancholy, especially if it be much eaten, and if such as doe eat it be of melancholy complexion, for in those, (saith he) it breedeth melancholy diseases, as cankers, scabbes, lepry, fevers, quartaines, and such like. And *Isaak Iudeus* is of the same judgement. For which cause, *Sco. Sal.* reckoneth biese among those ten sorts of meats, that ingender melancholy, and be unwholesome for sicke folkes: the verses are these.

Biese and the  
commoditie  
thereof

Lib.3. de Alim.  
cap. 1

Biese is a me-  
lancholy meat.

Par. 4. de dietis  
universalius. c. 7

*Persica, poma, pyra, & lac caseus & caro salsa,  
Et caro cervina & leporina bovina, caprina,  
Atra hec bile nocent, suntque infirmis inimica.*

But all these authors (in mine opinion) have erred in that they make the biese of all countries alike. For had they eaten of the biese of England, or if they had dwelt in this our climat, which through coldnesse (*ex anti-peristasi*) doth fortifie digestion, & therefore requires

R

Iron-



Great diffi-  
rence of bief.

Veale.  
cap. 28.

Lib. 3. de ali. fa.  
cap. 7.

Roasted meat is  
drier than boi-  
led.

Lib. 3. de ali. fa.  
cap. 2.  
Salt bief:

stronger nourishmēt, I suppose they would have iudged otherwise. Yet do I not thinke it wholesome for sicke folkes, but for those that be lustie and strong. Or els we may say, that those famous Phyticians ment of old bief, or very salt bief. For there is great differēce of bief touching age, for young bief is tender and pleasant in eating, and old bief is more tough and unfavorable. Againe Oxe bief is better than Bull bief, except it be for those that would looke big. And cow bief if it be young (as Irish men thinke) is better than both. But by master *Eliotes* judgement, Oxe bief not exceeding the age of foure yeare is best of all. As for veale is greatly commended in *Scho. Sal.* because it doth nourish much, for so they say,

*Sunt nutritivæ multum carnes vitulinae.*

Whose judgement *Galen* approveth, where he saith, that the flesh of a sucking calfe, of six or eight weekes old, being roasted doth nourish much, and is easily digested. But our use is to kill calves at three weekes or a moneth old, at which time they must needs bee full of superfluous moisture: yet that superfluity is very well abated by roasting. Therefore veale is better roasted than sodden. And should be rather little over roasted than under. For this is a generall rule in Philosophie and Physicke, that meat roasted is drier than boiled. Which is confirmed by *Galen* in these words, *Quæ assantes aut in sartagine frigentes mandunt, ea corpori siccins dant alimentum: quæ vero in aqua præcoquunt, humidius.* As for salt bief which is much used in some places of England, whether it be kept in brine or hanged up in the smoke, called Martlemas bief, because it is commonly killed about that time of the yeare, is in the verses before alledged out of *Scho. Sal.* reckoned unwhol-

unwholesome, and to breed grosse and melancholic bloud. And as I have often proved in my selfe, is very hard of digestion. Yet biese light poudered, is more wholesome than fresh biese. Because by the salt it is purified and made more savorie. And this much I know that in cholericke stomackes, as it is commonly in youth, biese is more conuenient than chickens, and other like fine meats. Because fine meats in hot stomacks, be as it were over-boiled, when the grosser are but duely concocted. The good ordering of Biese and other victualls, I refer to good Cookes.

CHAP. 131.

Of Mutton.

**M**Vtton is commended of the most part of Physitians, save Galen, who saith, that it maketh il iuice for so he writeth of lambe and mutton jointly. *Agni carnem habent humidissimam ac pituitosam: Ovium vero excrementosior est, ac succi deterioris.* But how much Galen is deceived if hee speake generally of the Mutton of all countries, experience proveth here in this realm, for if it be young, and of a wether, it is a right temperate meat, and maketh good iuice. And therefore it is used more than any other meat, both in sicknesse and in health. Yet is it not like good in all places in England. Nor the sheepe which beareth the finest wooll, is not the sweetest in eating, nor the most tender. But as Galen speaketh of all kindes of flesh, so of mutton, *Carnes castratorum sunt praestantiores, Senum autem pessima, tum ad coquendum, tum ad succum bonum generandum, tum ad nutriendum.* Wherefore Rammes mutton I leave to those that would be rammish, and old mutton to

Lib. de Ali. fa  
cap. 1  
Galen dispro-  
ved concerning  
mutton.

The best Mut-  
ton.

Lamb's flesh.

butchers that want teeth. As for lambe is moist and flegmaticke, and not convenient for aged men, or for them which have in their stomackes much flegme, except it be very dry roasted. But mutton contrary to veal should be rather under roasted than over. For it is seldome seene that any man hath taken harme by eating raw mutton, so light and wholesome it is in digestion.

## CHAP. 132.

## Of Swines flesh.

Li. 3. de ali. fa. c. 1.

Swines flesh in many points like to mans flesh.

Lib. 3. c. 9. ad Al. man.

SWINES flesh is most commended of *Galen* above all kinds of flesh in nourishing the body, so it be not of an old swine, and that it be well digested of him that eateth it. And that it giveth more stedfast and strong nourishment than other meats, he proveth by experience of great wraстlers, who if they eat like quantity of any other meat, and withal use like exercise, shal feele themselves the next day following more weake than they were, when they fed of Porke. Moreover, the flesh of a swine hath such likenesse to mans flesh, both in savor and tast, that some have eaten mans flesh in stead of porke. Yea swines bloud and mans bloud, be so like in every thing, that hardly they can be discerned. And the inward parts of a swine (as is proved by Anatomie) be very like to the inward parts of a man. But notwithstanding this similitude and strong nourishment, yet I thinke swines flesh no good meat for students, and such as have weake stomacks, to be commonly used. For as that worthy Arabian *Rhazes* writeth, *Crassacaro multum sese exercentibus convenit, iis vero qui vitam in maiore otio ac quiete degunt, subtilis & extenuans*. So then it followeth, that swines flesh is good & whole-



wholſom for their bodies that be yong, whole, ſtrong  
occupied in labor, and not diſpoſed to oppilations, and  
for them that deſire to be fat. But for ſtudents that  
fleſh is better which is temperate of complexion, eaſie  
of digeſtion and ingendereth good bloud. Neither is  
al ſwines fleſh ſo commedable, but that which is yong  
and beſt of a yeare or two old. A lſo better of a wilde  
ſwine than of a tame, becauſe as *Galen* ſaith, the fleſh  
of ſwine fed at home is more full of ſuperfluous moy-  
ſture for want of motion, beſide they live in a more  
groſſe ayre than thoſe that live wilde. But our uſe in  
England is for the more part to breed our ſwine at  
home, except it be for the time of maſt falling, for  
then they feed abroad in the woods, which kinde of  
feeding in my judgement is moſt wholeſome: where-  
fore brawne, which is of a bore long fed in a ſtie, can  
in no wiſe be wholeſome meat, although it be yong.  
For beſide that it is hard of digeſtion (as common ex-  
perience proveth) it muſt needs breed ill iuice in the  
body, conſidering the want of motion and groſſe feed-  
ing thereof, for which cauſe wee uſe commonly to  
drinke ſtrong wine with brawne, to helpe digeſtion.  
And we eat it before other meats, that it may lye low-  
eſt in the ſtomacke where digeſtion is ſtrongeſt, and  
we eat it in the cold time of the yeare, when wee are  
beſt able to digeſt groſſe meats, as *Hip.* ſaith, *Ventreſ hy-*  
*eme ac vere natura calidiſſimi & ſomni longiſſimi.* VVhich  
uſe of England is confirmed in *Schol. Sal.* on this wiſe,

*Lib. 3 de ali fa.*  
*cap. 13.*

Wilde ſwine  
better than  
tame.

Brawne.

*Aphorif. 1.*

*cap. 15.*

*Eſt caro porcina ſine vino peior ovina,  
ſi tribus vina, tunc eſt cibus & medicina.*

Which is to be underſtood (as *Arnoldus* affirmeth in  
his commentarie upon the ſame) eſpecially of roſting

Roasting pigs.

What flesh  
should be boy-  
led, and what  
rosted.  
Potage to  
make one solu-  
ble.

Bacon.

Agamond of  
bacon.

Levit 11. cap 7.  
vers.

pigs and brawne. For young pigs commonly called roasting pigges, though they be commonly eaten, and accounted light meat, yet they are not very wholesome, by reason of their overmuch moisture, and they breed in our bodies much superfluous humors, wherefore they need good wine as well as brawne, the one because it is over hard and grosse, the other because it is over moist and slimy. But physicke teacheth the cooke, that flesh which is inclined to drie-nesse should be sodden: & the flesh which is inclined to moisture should be wel roasted. Wherefore porke, pig, veale and lambe, is better roasted than boyled. Yet if a man be costive, and would faine be soluble, let him make potage with fresh porke, and none other herbe but Mercurie, and by eating thereof (as I have often proved) hee shall be easily loosed. As for Bacon is in no wise commended as wholesome, especially for students, or such as have feeble stomackes. But for laboring men it is convenient, according to the Latine proverb, *Crassa crassis conveniunt*. For the country woman when her sicke husband would eat no fat bacon, thought he was past all eating: for when the Physitian advised her to dresse him a chicken: What master Doctor (sayd shee) doe you thinke hee will eat of a chicken, when as he will eat no bacon as yellow as the gold noble? And indeed in such kinde of men, it forceth not much how wholesome meat be, so it fill the belly, and keepe strength. For as the Poet *Virgil* writeth, *Labor improbus vincit omnia*. Yet a gamond of bacon well dressed is a good shooing horn to pull down a cup of wine. But all sorts of swines flesh were, and are abominable to the Jewes, because it was forbidden by God to be eaten of them, as being unclean. In

so

so much that seven brethren and their mother were most cruelly put to death, because they would not eat swines flesh. But it is lawfull for the faithfull to eat all kinde of meat. And although swine be uncleane beasts, yet their flesh maketh cleane nourishment, as *Galen* thinketh.

CHAP. 133.  
Of Goats flesh.

**G**Oates flesh either of male or female is dispraised *Li. 3. de ali. fa. cap. 1.*  
*Of Galen. Quia prater succum vitiosum acrimoniam etiam habet.* Yet kid is commended of him next unto porke. But *Avicen* and the sect of the Arabians, prefer kid flesh before all other flesh, because it is more temperate, and breedeth purer bloud: as being in a meane betweene hot and cold, subtile and grosse. So that it can cause none inflammation nor repletion. And is therefore a good meat for those that have weake stomackes, and use meane exercise. But it is not convenient for labourers, because great labors would soone resolve the iuice engendered thereof. *Isaak Iudæus* *par 4. de animalibus.* maketh foure differences in age as well of goats, as of other kindes of beasts. That is to say, *Lactens, adolescens, Iuuenis, & decrepitus.* And hee most commendeth sucking Kids. For this rule is generall, that flesh of a drie complexion, is better neere calving time than farder from it. Wherefore Kids and calves be better than Goats and Oxen, because their driness is abated with the moisture of their youngnesse. But flesh of beasts of moist complexion, is better and more wholesome in age than in youth, for a great part of their overmuch moysture, is dried away as they doe increase in

The difference  
of beasts con-  
cerning age.



increase in age : wherefore weathers of a yere old, are lesse clammy and more wholefom than sucking lambs. And likewise porkes of a yere or two old, are better than young pigs: But generally all beatts and birds that be in the fourth age before mentioned, that is *decrepiti*, are tough and unwholefome. For most true is that English proverb, yong flesh and old fish doth men best feed. Againe generally *Castrati sunt meliores*.

## CHAP. 134.

## ● Of Hare.

The manifold  
commodities  
of the hare,

Lib. 2. Disc. 6. 18

**H**Are flesh, beside that it is hard of digestion, maketh grosse and melancholy bloud, and is one of the foure kindes of flesh which breed melancholy, mentioned before in the chapter of biese : wherefore it is not for the goodnesse of the flesh, that this silly beast is so often chased with hounds and hunters, but for pastime. Yet thus much I will say to the commendation of hares, & for the defence of the hunters toile, that no one beast, be it never so great, is profitable to so many & so divers uses in Physicke as the hare & parts therof, as *Math.* sheweth. For the liver of the hare dried and made in powder is good for those that be liver sick, and the whole hare skin and all, put in an earthen pot close stopped, and baked in an oven so drie that it may be made into powder. beeing given in white wine is wonderfull good for the stone, as well in the raines as in the bladder. The gaule of the hare mingled with sugar, doth take away Flewmes of the eyes, and helpeth dimnesse of sight. The kidnies of the hare eaten raw, especially while they are hot, doe marvellously helpe those that have the stone, and beeing boy-  
led

led they are of like force. The stones of the Hare are wholesome to bee eaten of them that have griefes of the bladder. The blood of the Hare while it is warme, boyled with barley meale and eaten helpeth the fluxe presently. The dung of the Hare is good for the same purpose. The haire of the Hare burned and applied doe stanch blood, but chiefly the haire that grow under the belly, pulled off while the Hare is alive, and put into the nostrilles, doe stop bleeding at the nose. The ancle bone of the foot of an Hare is good against the crampe. This much touching medicine. Now concerning diet, *Rasis* that famous Arabian saith that Hares flesh being roasted is wholesome for them that have any kinde of flux. But our use is to roast the hinder parts and to boyle the fore parts, or to bake the whole. But howsoever it be used, *Galen* saith, that *Caroleporum sanguinem quidem gignit crassiores, sed melioris succi quam bubula & ovilla.* The opinion which some hold that every hare should bee of both kindes, that is male and female, is disproved by *Matth.* in the chapter aforesaid as untrue.

*Lib. de 60. anim.*

*Lib. 3. de Alisa.*

*cap. 1.*

CHAP. 135.

of Conie.

Conie, which is so plentifull a meate in this land, and proved so light in digestion, is little spoken of by *Galen* and other ancient writers. But it is well proved among us, that there is no meat more wholesome, or that more cleanly, firmly and temperately nourisheth than Rabbits. And what commodity a good warraine of Conies bringeth toward the keeping of a good house, men of honour and worship that

A digression touching hospitality.

S

love

love hospitality doe well know. Which vertue being acceptable to God, and a singular benefit of all the country round about them ( the more it is to be lamented ) is every day more and more neglected in England. The chiefe cause thereof ( as wise men thinke ) is wastefull and sumptuous apparell now commonly used in every degree farre otherwise than *William Rufus* did, who being a kings sonne and the second king of this land after the conquest, was thought to exceed, when he bestowed a marke upon a paire of hose using commonly to bestow but three shillings. Whose example may well bee a condemnation to gentlemen in these daies, who bestow as much upon one paire of hose, as the king did upon twenty.

## CHAP. 136.

## Of Venison.

Hi. 3. de. ali. fa.  
cap. 1.

Why Venison  
should be  
drowned in  
wine.

**V**enison, whether it bee of red deere or fallow, maketh ill iuice, engendereth melancholy, and is hard of digestion, as *Galen* witnesseth. Wherefore it is no wholesome meate for students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first devised to amend the noysomnesse thereof, because wine is of contrary nature to that humour which venison most of all breedeth. For wine is hot and moist, and melancholy is cold and dry. A wonder it is to see how much this unwholesome flesh is desired of all folkes. In so much that many men rashly will venter their credit yea, and sometime their lives too, to steale Venison, when they cannot otherwise come by it. But I would advise



vise them as *Demosthenes* said by the strumpet *Lais*,  
*Non tanti emere pœnitere*. And I could wish (saving the  
 pleasure of honorable and worshipfull men) that  
 there were no parkes nor forrests in England. For a  
 good part of the best pasture in this Realme is consu-  
 med with deere, which might otherwise be better im-  
 ployed for a common wealth. And when with great  
 travaile and perill they have gotten a peece of flesh,  
 then the dressing and eating is more costly, than  
 would provide many other dishes of meate a great  
 deale more wholesome. And concerning red deere, *Si-  
 meon Sethi* writeth, that stagges in the sommer season  
 eate vipers and serpents, whereby their flesh is made  
 venomous and noysome, and therefore is in no wise to  
 bee eaten. Yet master *Eliote* thinketh the flesh of fal-  
 low deere more unwholesome and unpleasant than of  
 red deere. And I thinke there is more vertue in the  
 stagges hornes than in the flesh. For I know the horne  
 burned and made in pouder, is given with great suc-  
 cesse in al kinds of lasks, spitting of bloud, and iaundise.  
*Virgill* writeth that the Crow liveth ninetimes the age  
 of a man, accounting the age of man to bee an hundred  
 yeares. And that the Hart or Srag liveth foure times  
 the age of a Crow. Whose opinion how true it is, I re-  
 fer to keepers of Parkes and rangers of forrestes. The  
 verses of *Virgill* be these.

Redde deere.

*De ietotibus  
 animalium.*

The age of a  
 Stagge.

*Ter binos deciesq; novem superexit in annos,  
 Iusta senescerunt quos implet vita virorum,  
 Hos novies superat vivendo garrul. cornix,  
 Et quater egreditur cornicis seculum cervus.*

## CHAP. 137.

## Of strange beasts used for meates.

Li. 3. de ali. fa.  
c. 5.

The Scots  
were sometime  
Anthropo-  
phagi.

Rookes.

**G**alen maketh mention of divers other kindes of beasts which some nations use to eat, as the flesh of Asses, Lyons, Dogges, Wolves, Beares, and such like. To the which he might have added the Canibals who feed on mans flesh, as sometime the Scots did, as Saint Hierome witnesseth of his owne knowledge. For so hee saith, what shall I say of other Nations? Since that, when I was a boy, I saw in France, Scots a people of Britaine eat mans flesh. And when they found in the Forrests heards of swine, beasts and cattell, they would cut off the buttocks of the boyes which kept them, and also the womens paps, and rooke that to bee the most dainty and delicate meate. And snails are a common dish among the Grecians, as Galen writeth in the second chapter of the booke aforesaid. Much like as I have heard tell of a bishop of this land, that would have eaten fryed frogs. And some have I knowne to eare hedgehogs, and as for Rookes, if they be fleaed, perboyled and well roasted or baken, are good meate for poore folkes, and (as I have heard) be medicinable for an agew. But the other sorts aforesaid are more meete for hogs than men. Wherefore I will let them passe, and will speake of the parts and members of such beastes as be usually eaten in England.

CHAP. 138.

Of the head of beasts.

**T**He flesh of the head of any beast is slow of digestion, and annoyeth the stomacke. Yet after it is digested it nourisheth much and augmenteth seed. Some say that every part doth best nourish his like. Which if it were true, then should the head of a calfe or a sheepe, best nourish the head of a man. But I thinke otherwise, for I know that the flesh of heads is very hurtfull to them that have the falling sicknesse, which is a disease of the head. Wherefore I thinke that reason proceeded first out of a Calves head, or a sheepes head.

CHAP. 139.

Of the Braine.

**T**He braine is flegmatike, of grosse iuyce, slow in digestion and noysome to the stomacke, causeth loathsomenesse and taketh away appetite. But where it is well digested it nourisheth much, and is reckoned in *Schola Sal.* for one of the twelve things which greatly nourish and make fat mans body, as appeareth in the verses following.

*Nutrit triticum & impinguat, lac, caseus infans,  
Testiculi, porcina caro, cerebella, medulla,  
Dulcia vina, cibus gustu incundior, ovis  
Sorbilia, & ficus matura & vaeque recentes.*

Twelve things  
that breed  
fatnesse.

Notwithstanding if any man list to eate braines, he should in no wise eate them last after other meates, because so they procure vomit, and beside they should



be well sodden, and after well spiced with pepper, or such like. But the preparing of meates I referre to skilfull Cookes. The Calfe which is not the wisest beast, hath yet the most braines and most used to bee eaten. Yet some wise gentlewomen set more store by the braine of a Conie or a woodcocke. And in some mens opinions, (as *Arnoldus* reporteth upon the verses aforesaid) the braines of Chickens and Capons, is good for the memory and comforteth the wit. But I thinke the braine of a Calfe will make a man as wise as the braine of a Capon. The Hares braine is good against the trembling and shaking of the limmes, which is commonly called the Palsie.

## CHAP: 140.

## Of the Tongue.

**T**He tongue is of a spongie and sanguine substance, and is of good nourishment, especially about the rootes, if it be well digested, if not, it breedeth flegme. *Esop* being sent to the market by his master to buy the best meate, bought a tongue: and being sent the second time to buy the worst meate, bought a tongue likewise. As who should say, a tongue is both the best meat and the worst, according to that saying of Saint *James* the Apostle: The tongue can no man tame. It is an unruly evill full of deadly poyson, &c. But of mans tongue I have not to speake, but I wish all men to use that Physicke which the wise man *Cato* prescribeth.

*Virtutem primam puta esse compescere linguam.*

Yet it is very hard for women to observe it, as hee knoweth best that is troubled with a shrew. But a  
neates

neatest tongue well dressed is best to be eaten, and if it be prick'd with cloves, it is the better, because thereby the moisture is diminished. But the well dressing I referre to good cookes, whom I mention oftentimes, because cookery is a part of Physicke, and a good cooke (as Doctor Boord saith) is halfe a Physitian. The kernels which are in the rootes of the tongue or elsewhere in the body, are of much like nourishment to the tongue. For so *Galen* writeth, *Alimentum quod ex his probe quidem in ventriculo concoctis provenit, prope sane ad carnum alimentum accedit: quod si minus quam sat est, sint confecta, succum crudum aut pituitosum generant.* Kernels of the tongue. Lib. 3. de ali. fa. cap. 6.

CHAP. 141.

Of the Eares,

**T**He Eares are nothing else but gristle and skinnie, and therefore hard to digest, and nourish little. The gullet or weasand is of like nature.

CHAP. 142.

Of the Eyes.

**T**He Eyes be of divers substances, of skins, humours, fat and filth. Yet they are light of digestion, and being of a fat beast they are pleasant, as of a calfe or samon, for these two have best eyes to eate, though the beast Linxe have best eyes to see.

CHAP.

## CHAP. 143.

## Of the Heart.

**T**He Heart is of hard flesh and therefore is not soone digested, nor passeth shortly from the stomacke. But where it is well digested, the iuice that it maketh is not to be dispraised. Nay (as *Isaak Indæus* saith )

Par. 5.

*Multum & bonum præstat corpori nutrimentum.*

## CHAP. 144.

## Of the Lungs.

**T**He Lungs or lights are easie of digestion, and soone passe throughout the body by reason of their naturall softnesse. Yet their nourishment is little and unwholsome, for it is flegmatike. Albeit the lungs of a Fox are medicinable for them which have sicknesse of the Lungs, being used in this manner. Take the lungs of a Fox and dry it to powder, and put a quarter of a spoonefull in a little almond milke, or broth, and eate it, for it is very good to preserve the lungs. Or else you may take it with syrope of Hyssope. Or you may have an electuary at the Apothecaries called *Loche de pulmone vulpis*, excellent for the same purpose.

The lungs of a  
Fox good for  
the lungs of a  
man.

## CHAP. 145.

## Of the Stomacke.

**T**He stomacke or maw is of ill digestion, and hardly passeth the body, and maketh ill bloud by reason that it is a sinewy member and gristly, yet the extreme



treame parts of the maw, as the bottome and brimme are better digested, because those parts are more fleshie and fat. Which is approved in *Scho. Sal.* as *cap. 48.* also that which I have written touching other parts as followeth;

*Egeritur tarde cor, digeritur quoque dure,  
Atque isidem stomachus, tamen exteriora probantur.  
Reddit lingua bonum nutrimentum medi. ine.  
Concoctus facilis pulmo est, cito labitur ipse,  
Est melius cerebrum gallinarum reliquorum.*

CHAP. 146.

Of the Liver.

**T**He liver of beastes is ill to bee digested, passeth slowly and maketh grosse blood. But it is strong in nourishment, and is best of those beastes that sucke, as of calves and lambes.

CHAP. 147.

Of the Splene..

**T**He Splene or milt, maketh ill iuice and melancholy blood. For it is the very place where melancholy is made. *Isaak Indeus* saith: *Splen porcini melior est ceteris propter substantia sua subtilitatem & raritatem.* But with us in England, the milt of a swine is not used to be eaten.

## CHAP. 148.

## Of the inward of beasts.

Broyled meat  
and fryed meat  
unwholsome.

**T**He intrailes or inward of beastes, as tripes, and chitterlings, bee hard to digest, and therefore although they be well digested, yet make they not iuice naturally sanguine or cleane, but raw iuice and cold, and requireth a long time to be converted into bloud: thus saith master *Eliote*. Yet common experience proverth that a fat tripe well rosted or fryed, is easily digested. And that shall any man finde that eateth tripes at supper. Tripes and other soufe are used to be broyled upon coales, or fryed. But neither way is commended in Physicke, for broyled meate is hard of digestion and evill for the stone, and fryed meat is harder of digestion and breedeth choller and melancholic.

## CHAP. 149.

## Of Puddings.

cap. 25.

**O**F the inward of beasts are made Puddings, which are best of an hog, as *Schola Sal.* saith:

*Itia porcorum bona sunt, mala sunt reliquorum.*

For the bloud of swine is most agreeable in complexion to mans nature. Yet puddings are used to bee made also of the inward of sheepe, and of kine, which though they bee not so good, doe yet serve well to fill up the belly of those that be hungry, and have strong digestion, for as the Poet *Horace* writeth:

Ser. lib. 2. Sa. 2.

*Ieiunus stomachus raro vulgaria temnit.*

A hungry dog will eat thirty puddings, as the Irish man saith.

CHAP. 150.  
Of the Reynes.

**T**He Reynes or Kidneys make grosse and ill bloud, <sup>Par. 5.</sup> as *Isaack Indans* writeth, both for the hardnesse of their substance, and also because that nourishment which is in them, passeth away with the urine. Yet at Oxford the Scullion is glad of the Kidneies of loynes of Mutton, and many poore scholler is glad to receive them well roasted at the Scullions hands.

CHAP. 151.  
Of the Stones and Udders.

**T**He stones and udders of beastes being well digested doe nourish much, but the stones are better with their moystnesse, the udders cold and flegmaticke, they both doe increase seed of generation. But the bloud made of the udder, is better than that which commeth of the stones, except it bee of Calves and Lambs, which be very good baked. And the stones of Cockes are best of all, if they be fat and young, as *Galen* <sup>Lib. 3. de ali. fa. cap. 7.</sup> witnesseth. And stones are reckoned of *Scho. Sal.* for one of those twelve things which greatly nourish and make fat mans body, as appeareth by the verses before alleaged, where I have spoken of the braines of beastes, wherefore they may be accounted among meates restorative.



## CHAP. 152.

*Of Marrow.*

How Marrow  
may best be eaten.

**M**arrow of all beasts is hot and moist, and where it is well digested, it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite, it is best, if it be spiced with pepper and salt. And the marrow of Biefe is best to bee eaten. If it bee of a Deere, it is good to annoint any place where ach is. This also is one of the twelve things that maketh fat, as appeareth in the verses aforesaid. The Marrow that cometh downe the backe bone is of like nature to the braine.

## CHAP. 153.

*Of the Fat.*

**T**he fat of flesh alone without leane is unwholesome, and cloyeth the stomack, and causeth loth-somenes, & better is leane without fat, than fat without leane. Yet have I known a countryman that would feed onely of the fat of Bacon, Beeffe, or Pork, without leane, but that is not to bee marvelled at, considering that many of them have stomackes like the bird that is called an Ostridge which can digest hard Iron.

## CHAP. 154.

*Of the Feet.*

**T**he feet being well boyled and tender in a whole stomacke digest well, and doe make good iuice, and passe forth easily. *Galen* commendeth the feet of Swine. But I have proved (saith *M. Eliot*) that the feet  
of

of a young Bullocke tenderly sodden, and laid in souce two dayes or three, & eaten cold in the evening, have brought a cholericke stomacke into a good digestion and sleep, and therewith hath also expulsed salt flegme and choler. And this I have found in my selfe by often experience, alway foreseene that it be eaten before other meat, & without drinking immediately after it. All this I have taken out of *M. Eliot*, because hee hath written most pithily of this part. Yet one thing will I note of mine owne experience, that the fat which is left upon the water of the seething of Netes feet, called commonly foot seame, is passing good for the stiffnesse or starkenesse of the Synewes or joynts, for the Crampe and such like. And if you mix a little *Aquavite* withall, it is a very good oyntment for any ache, for the Sciatica or cold goutte, as I have often proved.

For stiffnesse  
of the Sinewes  
and for the  
Crampe.

CHAP. 155.

*The Preface to Fowle.*

**H**itherto I have spoken of the flesh of Beastes, and their parts usually eaten. Now I will intreat of Birds and their parts concerning dyet. And if comparison bee made between both generally, whether is lighter of digestion, I say that the flesh of birds is much lighter than the flesh of beasts. And again that the flesh of those fowles which trust most to their wings, and doe breed in high countries, is lighter then the flesh of such as seldome or never flye, and be bred at home. Yet the same birds (as *Isaack* saith) do nourish more than the wyld, and be more temperate.

Par. 5.

## CHAP. 156.

## Of Capons, Hennes, and Chickins.

**T**He Capon being fat and young, is praised above all other foules, because, as it is easily digested, so it maketh little ordure, and much good nourishment. The flesh will bee more tender if it be killed a day or two before it bee eaten, it is commodious to the brest and stomacke. Hens in winter are almost equall to the Capon, but they doe not make so strong nourishment. The flesh of them is without superfluity, as *Haly* and *Mesues* write, and is soone turned into bloud. And they have a marveilous property, to temper mans complexion and humours, and their broth is the best medicine that can bee for Leapers. And *Avicen* affirmeth that the flesh of young Hens augmenteth understanding, and cleareth the voice, and encreaseth the seed of generation. That hen is best which as yet never layed egge. And a fat hen ful of egges is not the worst. The Poet *Horace* in the person of the *Epicure* setteth forth a way to make a hen tender upon the sodaine in this wise.

*Consiliator dis-*  
*seri. 68.*

*Canon. 2. c. 296.*

*Ser. li. 3. 94. 4.*  
How to make  
a Henne ten-  
der upon the  
sodaine.

*Si vespertinus subito te oppresserit hospes,  
No gallina minus responset dura palato,  
Doctus eris vivam misto mersare Falerno.  
Hoc teneram faciet.*

If guesles come to thee at unwares,  
In water mixt with wine,  
Souce thou thy henne, she will become  
short, tender, nesh and fine.

Chickens.

Chickins in Sommer especially if they be cockrels,  
are very convenient for a weake stomacke, and nourish



rich well, neither is there any flesh lighter of digestion than a chicken, or more agreeable with all natures, as well in sicknesse as in health: yet would I wish those that bee in good health, not to use themselves much to such fine meats, but rather accustom to feed on grosser meates, till need require: As for chickens upon tops, they are no meat for poore schollers, unlesse they can get them.

A caveat not  
to use much  
fine meats.

CHAP. 157.

Of Cocke.

**T**He flesh of a Cock, especially if it be old, is hard of digestion: but the broth wherein it is boyled looseth the belly, and if you boyle therewith *Polipodium* or *Cartamus*, it purgeth ill humours. *Galen* saith, *Gallinarum ius simplex retinendi vim possidet, uti gallorum veterum subducendi*. If you list to still a Cocke for a weak body that is in a consumption, through long sicknesse or other causes, you may doe it well in this manner. Take a red cocke, that is not old, dresse him, and cut him in quarters, and bruse all the bones, then take the rootes of Fennell, *Parcely* and Succory, Violet leaves and Borage, put the Cocke into an earthen pot which is good to stew meates in, and betweene every quarter lay of the rootes and herbes, Corans, whole Mace, Annise seeds, liquorise being scraped and flyced, and so fill up your pot. Then put in halfe a pint of Rose water, a quart of white Wine or more, two or three Dates made cleane and cut in peices, a few prunes and raysons of the Sunne, and if you put in certaine peeces of Gold, it will be the better, and they never the worse, and so cover it close and stop it with dough,

Lib. II. Simp.

To make a Colic of a cocke or capon.

dough and set the pot in seething water, & let it seeth gently for the space of twelve houres, with a good fire kept still under the brasse pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessell, and give thereof unto the weake person morning and evening warmed and spiced, as pleaseth the patient. In like manner you may make a coleyse of a capon, which some men like better.

## CHAP. 158.

*Of Fesaunt.*

**F**Esaunt exceedeth all foules in sweetnes and wholesomenesse, and is equall to a Capon in nourishing but is somewhat dryer, and is of some men put in a meane betweene a henne and a partrich. It is a meate for Princes and great states, and for poore schollers when they can get it.

## CHAP. 159.

*Of Partrich.*

Partrich most  
light of diges-  
tion.

A good wish  
for students.

**P**Artrich of all foules is most soonest digested, and hath in him much nourishment. It driveth away the dropsie, it comforteth the stomacke, it maketh seed of generation, and encreaseth carnall lust, and it is said that customable eating of this flesh comforteth the memory. Wherefore it were a convenient meat for students, & such as be weak, and I would that every good student twise in a weake instead of his commons might have a Partrich to his supper. Neither

ther doe I marvell considering the goodnesse of the flesh, that Gentlemen be at such cost to keep hawkes, and take such toyle to kill Partriches and Fesants. For beside the pleasant pastime in hawking, the flesh of these birds is very precious, and every morsell worth gold.

Hawking commended.

CHAP. 160.

*Of Woodcocks.*

**W**oodcocks are of a good temperature, & meetly light in digestion, and the flesh of them is very wholesome. They come into England at the fall of the leaf, and depart againe at the spring, but whence they come or whither they goe, it would trouble a good Doctor to define. When the woodcocke goeth, the Swallow commeth, but the Swallow is like a feined friend that forsaketh us in adversity: for when cold beginneth, she returneth againe over the sea into hot Countries, and as *Plinie* iudgeth into *Affrica*. So may we guesse likewise that Woodcockes come out of cold Countries, as Denmarke, Norway, Swetia, or else from those regions which have summer when we have winter, and contrarywise.

The Woodcocke compared with the Swallow.

CHAP. 161.

*Of Pigeons.*

**P**igeons are very hot and moist, wherefore they are not good for those that be cholericke, or inclined to any fevers, but to them that be flegmatick and pure melancholy, they are very wholesome, and bee easily digested. They should be taken when they be ready to

V

flie



cap. 29.

Gen. 1. 146

flie, & so killed that they may bleed wel. *Arnoldus* saith that they be better baked, being stuffed with soure grapes, than roasted, because the soure grapes doe qualifie and temper the heat of them. Wherefore cunning cookes have devised to stuffe them with grapes also when they bee roasted. The old doves for their very great heat. drought and hardnesse of digestion, are to bee eschewed, yet the Turtle dove is commended in *Scho. Sal.* and is said to nourish well, and to engender good blood. Which *Avicen* also affirmeth, where hee saith, that there is no foules flesh better than a Turtles or a hens, nor more subtile: but I thinke hee meaneth of young Turtles.

## CHAP. 162.

## Of Quails.

Num. 11. 7-31.

**Q**uails are commended in *Scho. Sal.* to be wholesome, yet *Isaak Indem* affirmeth that they are worse than any other foule, and that they engender the crampe, & experience proverth them to encrease melancholy, therefore they are no good meate for students, although they were the meate that God rained from heaven to feed the Israelites withall in the desert. But God gave them a sowre sauce to their meat, for while the flesh was yet betweene their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sauce for all the sweet meates that be so plentiful in it.

CHAP. 163.  
Of Blacke Birds.

**B**Lacke birds or Oufles are greatly commended for lightnesse of digestion, and that they make good nourishment and little ordure, and they be one sort of the fourteene kinds of wilde foules reckoned most wholesome in *Schola Salerni*, where also are named certaine other sorts of birdes, as the Stare or Shepstare, which unlesse it be taken before it flie from the nest, is bitter in taste. Also the Moore hen, the Wagtaile, the little Robin red brest, all these aforefaid are briefly contained in the verses following.

*Sunt bona Gallina, & capo, turtur, sturna, columba,  
Quiscula, Phasiades, merula simul ortygometra,  
Perdix, frigellusque orex, tremulaeque amarellus.*

CHAP. 164.  
Of Larkes.

**L**Arkes, as they bee delicate in eating, light of digestion and of good nourishment, so are they medicinal, for as *Dios.* writeth, *Assa, & in cibum sumpta Lib. 2. cap. 48.* *caliacos adiuuat*, which Master *Eliote* expoundeth to be the collicke.

CHAP. 165.  
Of Sparrowes.

**S**parrowes bee hard to digest, and are very hot, and stirre up *Venus*, especially the cocke sparrowes. Being

ing boyled in broth, they are restorative, and good for weake and aged persons, *Mulieres nonnullae salaces, hoc parant in cibis maritis suis, ut sint procliviores ad libidinem.*

## CHAP. 166.

## Of Goose.

GOOSE is hard of digestion, but being yong and fat the wings be easie to digest in a hot stomach, and nourish competently, but the greene goose is better than the stubble goose, and I speake of tame geese, for wilde geese are much worse, yet a Lankashire man will finde fault with neither, being fat and well rosted. The swan is much like in nature to the goose.

Swanne.

## CHAP. 167.

## Of Ducke and Mallard.

DUCKE and Mallard, wild or tame be hard to digest and make ill juice, saying that the braunes on the brest bone, and the necke is better than the remnant. They feed oftentimes of frogs and todes, wherefore their flesh must needs be unwholesome.

## CHAP. 168.

## Of Plover.

PLOVER is thought to bee a dainty dish, and right wholesome, yet it is slow of digestion, nourisheth little, and encreaseth melancholy, likewise is to bee said of the Lapwing. The Teale is some deale better.

Lapwing and  
Teale.

## CHAP.



CHAP. 169.

*Of Peacocke.*

**P**Eacockes if they be old, be hard of digestion, and so are Turkycockes likewise, but the chickens of either of them about halfe a yere old, are good and wholesome.

CHAP. 170.

*Of Crane.*

**C**Rane is hard of digestion, and maketh ill iuice, but being hanged up a day or two before he bee eaten, he is the more tender and lesse unwholsome.

CHAP. 171.

*Of Bustard.*

**B**Vstard being fat and kept without meat a day or two before he be killed, to expulse his ordure, and then drawn and hanged as the Crane, and after roasted or baken, is a good meate, and nourisheth well if he be well digested.

CHAP. 172.

*Of Heron.*

**H**Eron, Byttour or Shovelar, being young and fat bee lighter digested then Crane. And the Byttour, sooner than the Heron, and the Shovelar sooner then any of them. But all these foules must bee eaten as venison, with much spice, and have good old wine

drunke after them, and so shall they bee more easily digested, and the iuice comming of them be the lesse noyfull. Other foules also are used to be eaten, which I omit, because I finde little written of them, and these which I have mentioned be most common, therefore now it remaineth that I speake of the parts and members of the birds aforesaid.

## CHAP. 173.

*Of the wings.*

**T**He wings, braines and neckes of Geese, Capons, Hens, Fesant, Partrich, and small birds being fat, are better than the legges in digestion, and lighter in nourishing. Of wilde foule and Pigeons being fat, the legs are better than the wings: The braines of Ducke, Teale and Wigeon except, which is better to digest than the residue.

## CHAP. 174.

*Of the Gysar.*

**T**He gysar or stomacke of a Goose or Henne, being made fat with wheat, branne and milke, or water, and wheate branne made in powder, or else well sodden, is good for the stomacke, in making it strong to digest, and nourisheth competently.

CHAP. 175.

*Of the Liver.*

**T**He liver of a Capon, Hen, Fesant, or Goose, being made fat with milke, mixt with other meat, is not onely easie to digest, but also maketh good iuice, and nourisheth excellently.

CHAP. 176.

*The Preface to Fish.*

**T**Hus much of flesh. Now concerning fish which is no small part of our sustenance in this Realme of England. And that flesh might be more plentifull, and better cheap, two dayes in the weeke, that is Friday and Saturday, are specially appointed to fish, and now of late yeares, by the providence of our prudent princeesse *Elizabeth*, the Wednesday also is in a manner restrained to the same order, not for any religion or holinesse supposed to be in the eating of fish rather then of flesh, but only for a civill policy as I have said. That as God hath created both for mans use, so both being used or refrained at certaine seasons, might by that enter-course be more abundant. And no doubt if all daies appointed for that purpose were duely observed, but that flesh and fish would be much more plentifull, and beare lesse price then they doe. For accounting the Lent season, and all fasting dayes in the yeare together with Wednesday, Friday and Saturday, you shal see that one halfe of the yeare is ord. yned to eat fish in. But here I must crave a pardon of the divines, that they



Corint. 1. cap. 8.  
Rom. 14.

Ti. 1. cap. 4.

Lib. 2.

Math. 15.

they will give mee leave to utter mine opinion touching abstinence from meates, I confesse that meat maketh us not acceptable to God, and that there is nothing uncleane of it selfe, and that every creature of God is good, and nothing ought to be refused, if it bee received with thanksgiving: yet this much I will say that if a man would refraine from such meats, as do most nourish and cherish his body, (which indeed is the exercise of fasting) he should rather forgoe the eating of flesh than fish, because as *Cornelius Celsus* saith, *Plus alimenti est in carne quam in ullo alio cibo*, which thing peradventure was the occasion why people were prohibited in time past to eat flesh or any thing els having affinity with flesh, upon the fasting daies. Which order (as it is thought) being first established by *Gregory* the great bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among us, and all men doe know that whatsoever goeth into the mouth, defileth not the man, but that which commeth forth, me thinke for orders sake, all people should be obedient to good lawes, and bee as well contented to forbear flesh upon the dayes appointed, as to use it at their pleasure at other seasons. But such is the selfewill of some, and voluptuousnesse of many in this our owne licentious time, that without any reasonable cause, or sufficient authority, onely to satisfie their fleshly lust, they will eat flesh at all times and seasons, yea some in contempt of all good order, and as it were despising all kinds of fish, as though God had not created fish for our food as well as flesh, wilfully misorder themselves in this behalfe. But this kind of people had need to saile to the Island *Anicyra*, according to the old proverbe, to have their  
me-

melancholy strongly purged, least in proceſſe of time they become ſtarke mad. But the reformation hereof I referre to the godly magiſtrates, and returne to my purpoſe. And this generally I ſay of fiſh, that if it bee compared to fleſh, it is of leſſe nourishment than fleſh, and the nourishment thereof is full of flegmatike ſuperfluities, cold and moyſt. And of fiſh generally I ſay, that ſea fiſh is of better nourishment, then freſh water fiſh of the ſame ſort, becauſe it is not ſo ſuperfluouſly moiſt, by reaſon of the ſaltwater which dryeth and purifieth. Yet I grant that freſh water fiſh is ſooner digeſted than ſea fiſh, and therefore better for ſicke folks, becauſe of their feeble digeſtion. And again of ſea fiſh that is beſt which ſwimmeth in a pure ſea, and is toſſed and hoyle with windeſ and ſurges. And therefore the fiſh that is taken in the North ſea, which is more ſurging, and tempeſtuous, and ſwift in ebbing and flowing is better than the fiſh that is taken in the dead or ſouth ſea. Wherefore, the fiſh that is taken about this our country of Britaine, muſt needes bee very wholeſome. And true it is, as *Doctour Boord* witneſſeth in his Dietary, who waſ a great traveller, that no nation under the ſunne is better ſerved with all manner of fiſh, both of the ſea, and the freſh water than Britaine. And as I have ſaid of ſea fiſh, ſo I ſay of freſh water fiſh, that to bee beſt which is bred in the deepe waters, running ſwiftly toward the north, ſtonie in the bottome, cleane from weeds, whereunto runneth no filth nor ordure comming from townes, or cities. For that which is taken in muddy waters, in ſtanding pooles, in fennes, motes and ditches, maketh much flegme and ordure. And here occaſion is offered to ſpeake ſomewhat of the old Engliſh pro-

A comparison  
betweene fleſh  
and fiſh, be-  
tweene ſea fiſh  
and river fiſh.

The felicity of  
Britaine for  
fiſh.

What freſh wa-  
ter fiſh is better

The English  
proverbe ex-  
pounded tou-  
ching the  
choise of fish.

verbe touching the choise of fish, which is: That yong flesh and old fish doth men best feed. How it is verified in flesh I have declared before. Now concerning fish I say, that old fish is not alwayes the best: for if fish be of a firme and hard substance, then it is better yong than old, as a young Pike or a young Perch is better than an old. But if it be of a soft and open substance, then the elder is the better, as an old Eele is wholsomer than a young, as some say, which my interpretation is approved in *Sco. Sal.*

17.30.

*Si pisces molles sunt, magno corpore tolles,  
Si pisces duri, parvi sunt plus valituri.*

But now what sorts of fishes bee most wholesome for mans body, may well appeare by the verses following, where are reckoned ten sorts as principall in the preservation of health.

*Lucius & perca, & saxaulis, & albica, tencha,  
Sonus, plagitia, & cum carpa, galbio, truta.*

#### CHAP. 177.

##### Of the Pike.

**O**F which tenne sorts, the first is a Pyke, which is called the king and Tyrant of other fishes, because he not only devoureth fishes of other kinds, but also of his owne kinde, as it is in the verse following.

*Lucius est piscis rex atque tyrannus aquarum.*

1 The Pickerell or Pyke is of firme and hard substance, yet giveth cleane and pure nourishment. The dressing as well of this fish, as of all others, I referre to the art of Cookery.

2 The second is a Perch, so called by the figure *Antiphrasis*, *quia nulli piscium parcat*, but woundeth other fishes



fishes with his sharpe finnes. The Perch is likewise of hard and fast substance, and therefore is of more pure nourishment.

The third is a sea fish called a Sole, whose commendation *Arnoldus* uttereth in these words: *Est inter pisces marinos saluberrimus.*

The fourth is a Whiting, which for wholesomenesse<sup>4</sup> is well entertained in the court of England, and is now become an old Courtier.

The fifth is a Tench, which is commonly called the Physitian of other fishes, because when they are hurt,<sup>5</sup> they are healed by touching of the Tench, and as he is medicinable to fishes, so is he wholesome to mans body.

The sixth is a sea fish called a Gurnard, which is of<sup>6</sup> diverse colours, some red, and some gray, both very toothsome and wholesome.

The seventh is a Playce, which if it be well growne<sup>7</sup> and some deale thicke, is a passing good fish, and may seeme to be so called a *placendo*, *quia palato valde placet*. Flounders or Floukes bee of like nature to a playce, though not so good.

The eighth is a Carpe, a fresh water fish greatly de-<sup>8</sup> sired of great estates, and no marvaile, for it is in wholesomenesse of great value. And the tongue of a Carp is very pleasant to carping Ladies.

The ninth is a Gogion (as I understand) which fish<sup>9</sup> is found as well in the sea as in fresh waters & is of sundry sorts, as *Dioscorides* declareth. And of Gogions, *Lib. 2. cap. 29.* as *Galen* writeth, *Prestantissimus ad voluptatem, coctio-* *Lib. 3. de al. fa.* *nem, simul ac distributionem, & succi bonitatem est is, qui in* *cap. 29.* *arenosis littoribus, aut saxosis promontoriis vivit.*

The tenth is a Troute, which is so found in nour-<sup>10</sup>ishing, that when we would say in English, that a man

The nature of  
a Trout.

is throughly found, wee use to say that hee is as found as a Trout. This fish by nature loveth flattery: for being in the water it will suffer it selfe to bee rubbed and clawed, and so to bee taken. Whose example I would wish no maides to follow, lest they repent after claps.

## CHAP. 178.

*Of other fishes very wholesome.*

A strange nature of a fish.

Forty pound given for one fish.

**B**Eside those tenne sorts aforesaid, there be diverse other of the sea and fresh water, which bee very wholesome, as Breame, Bret, Turbut, Holibut, Cod, Hadocke, Tunic, Muller, which is a fish of this nature, that being afraid hideth onely his head, and thinketh that then all his body is hid. Also Barbill, a fish in such estimation among the Ancient Romans, that in the time of *Claudius* the Emperour, *Asinius Celer* one that had bin Consull, paid for one of the said fishes 8000 *Serfertios*, which after *Tonstals* account, is forty pound sterling. Also Roch, Loch, Base, Smelt, are very wholesome fishes. And generally all fish that hath skales and fins, for many skales and fins betoken the purenesse of the fishes substance. Likewise Shad and Mackerel are both sweet in taste and soft in substance, yet not very wholesome. Of which the one is out of season and full of bones, except it be at the spring of the yeare, that is the Shad. And the Mackerell, as in colour it doth resemble the Edder, so is it not lightly taken, but when thunder and lightning, or some tempestuous weather ariseth.

CHAP.

## CHAP. 179.

Of other fishes much used though not  
so wholesome.

**A**mong all fishes that bee pleasant in taste and not Of Eeles. wholesome, the Eeles are most in use, which as they bee engendred of the very earth, dirt or myre without generation, or spaune, so bee they of a slimy substance, clammy and greatly stopping, whereby they are noysome to the voyce, as it is recorded in *Scho. Sal.* in these words : *Vocibus anguille prave sunt si comedantur.* Also they are ill for such as bee given to the stone : for their sliminesse will cause the gravell sooner to congeale, and gather to a stone, and they dispose a man to the gout, breeding such like matter as bringeth paine of the joynts. Wherefore *Arnoldus* saith prettily upon the said verse : *Inique natura fecisse videtur, quæ tam suavem refutandis expuendisq; piscibus indiderit saporem.* cap. 31.

## CHAP. 180.

Of Lampraves.

**L**ampraves or Lampurnes bee partly of the nature of Eeles, yet somewhat wholsomer, and lesse jeopardous, for that they be not so clammy and so grosse as Eeles, yet they are thought in some part venomous, because they engender as Serpents doe, or as some say with Snakes. Wherefore the heads and tailes, and the string within, should in no wise bee eaten. After eeles and Lampraves, wee should drinke good strong wine, as saith *Arnolde*, and generally with  
all



The French  
proverbe of  
wine to be  
used with fish.

all kindes of fish wine is very wholesome. For as the French man saith (*Poisson sans vin est poison*) that is to say, *Pis is sine vino venenum*.

## CHAP. 181.

## Of Conger.

Lib. de Ali. fa  
cap. 31.

A generall  
rule touching  
choise of fish.

**C**onger is of hard substance, as *Philotimus* thinketh, whose judgement *Galen* alloweth, and therefore hard of digestion: For this rule is generall and alledged in the same place, *Tum concoctio que in ventriculo fit, tum in singulis corporis partibus alendis assimilatio, in mollioribus quidem facilius, in durioribus vero acrius fit.*

## CHAP. 182.

## Of Salmon.

**S**almon though it be a pleasant fish, and very sweet, especially the belly thereof, yet is it not so wholesome as many other before mentioned, but much grosser, more clammy, harder of digestion and fuller of superfluity. And that it is not simply wholesome is proved hereby, for that it is not used to bee eaten hot or immediatly after it is boyled. The mort is of like nature, for it is the young Salmon. The nature of the Salmon is to spawne in the fresh water, and after useth both fresh and salt.

## CHAP. 183.

## Of Raie or Thornebacke.

**R**aie or thornebacke is a fish of soft substance, saving that it is full of bones, like unto gristles. This fish

fish also is thought unwholsome, if it be eaten hot, and to dispose a man to the falling evill. Which noysome quality (as I thinke) doth rise thereby, for that it is so moyst a fish and full of superfluity. Yet the pricks thereof which grow without upon the skinne, pulled up by the rootes, and dried and made in powder, and drunk in white wine or Renish wine fasting, is an excellent medicine to avoid gravell and to breake the stone, as it hath beene often proved. A good medicine for the stone.

CHAP. 184.

Of Porpus and Sturgeon.

**P**Orpouse and Sturgeon are fishes of hard substance, (and in my iudgement) not much better than bacon and brawne. Although for the rarenesse they be esteemed of great estates. But that fish is best which breedeth best juice in the body, and the best juice is that which is in a meane betweene thicke and thin.

*Qui sit ex pane optime preparato, et animalibus volucris perdice scilicet atque id genus: quibus ex marinis piscibus Pelagij sunt propinqui,* as Galen writeth. Where I note that he putteth a partrich for example of the best flesh and such fishes as live among rockes, to be best, and to approach neere to the nature of wholesome flesh. Which fishes afterward he calleth *Saxatiles*, *Alocis in quibus versari comperiuntur*, as he himselve expoundeth, *Non enim in levibus aut arenosis aut terreis littoribus, sed in petrosis promontoriis & ubi saxa sunt, delitescunt & pariantur*, among which he reckoneth the whiting, the perch the gilthead or goldnie. Optimus siccus. Lib. 3. de ali. fa. cap. 26. The best flesh & the best fish. cap. 28.

## CHAP. 185.

## Of Herring.

Ser. li. 2. Sa. 2.

**H**erring is a fish most common and best cheap. Yet it is not very wholesome. As it is often proved by them who through eating of fresh herring, fall into fevers, yet they may not well be spared, of poore folks, who regard not so much the wholesomnesse of meats, as that they fill up their hungry bellies. For as the Poet Horace writeth, *Cum sale panis, latrantem stomachum bene leniet*. Pilchards bee of like nature to herrings, which kinde of fishes as they be small in quantity, so be they small in value. As for red herrings and sprattes they be much worse, and they give as good nourishment to the body, as restie bacon.

## CHAP. 186.

## Of shell-fish.

Li. 3. de. ali. fo. cap. 33.

Oysters.

**G**alen giveth this generall property of shell fishes, *Quod salsum in carne succum contineant qui alvum subducit*. Wherein he preferreth Oysters before others of the same sort, because they have a very soft substance. Oysters with us are eaten raw. Which Galen also mencioneth in the same place. They bee used also in brothes, boyled, or roasted upon coles. One good property they haue, in that they doe not lightly corrupt in the stomacke, But if they be eaten raw, they require good wine to be drunke after them, to helpe digestion, I thinke red wine or sacke is best for that purpose. They bee not good for any that have an itch or breaking forth of a hot liver.

## CHAP.



CHAP. 187.

Of Muskles.

**M**Vskles are worse to bee digested raw than Oysters. Wherefore they be most used being roasted or boyled, they are very noysome to such as be disposed to fevers, gout or dropsie. Ther is a kind of Muskles in which Pearles are found, and though the Indian pearles be greatest and more desired as being far fetched, yet certaine it is (as *Matth.* writeth) that pearles doe grow and are gotten, in the west Ocean about England and Scotland. With which kind of pearles *Iulius Caesar* adorned a breast plate and offered it up in the temple of *Diana*, as *Plinie* reporteth.

Pearles.

*Lib. 2. Diof. ca. 4.*

Good pearles gotten about Britaine.

CHAP. 188.

Of Cockles.

**C**Ockles bee lighter of digestion than muskles or Oysters, yet are not to bee eaten raw. But being roasted upon coales, as soone as they open they may be eaten without danger, neither doe they breed like inconvenience as Muskles doe. Shell fishes be at the best when the moon increaseth, as the Poet *Horace* noteth.

*Lubrica nascentes implent conchilia luna.*

When shell fish is at the best.

*Lib. 2. Ser. Sa. 4.*

CHAP. 189.

Of *Crevis* and *Shrimpes*.

**A**Mong shell fishes may bee numbred these also which follow. Howbeit *Galen* calleth them *Crustata* and not *Testacea*, but the name is not materiall, and

Y

the

cap. 30.

A feast royall.  
Flesh and fish  
should not be  
eaten together  
at one meale.

the Crevis is chiefe of them. For it is very nourishing, and doth not lightly corrupt in the stomacke. Yet is it hard of digestion, as *Arnoldus* saith upon *Scho. Sal.* The Crab, the Lobster, and the Shrimpe are of the same nature. At Oxford (as I remember) upon festivall dayes, they are wont to eat Crevices, last after flesh. And commonly at great feasts in London and elsewhere, they use to serve up sturgeon last, as it were to make up the mouth. And this they name a feast royall. But this kinde of service is dispraised by *Arnoldus* in the same Chapter, where hee saith, that fish and flesh together should not be eaten, nor fish and white meat, nor fish should not bee eaten after other meates.

## CHAP. 190.

## Of the Puffin.

**T**Here is also a kind of fish called a Puffin, which in respect that it liveth altogether in the water, may be accounted a fish: whereas otherwise considering that it is feathered and doth flie, as other foules doe, it may seeme to be flesh, except you would account it as a Syren or mermayden, that is halfe fish, and halfe flesh. They be eaten as well fresh as powdered, and as they be in a meane as it were betweene flesh and fish, so be they in wholesomnesse, neither best nor worst. A Carthusian may eat them and never breake his order.

CHAP. 121.

Of salt fish.

**D**Iverse sorts of the fishes before said, are used to be eaten salt as well as fresh, as Salmon, Conger, Cod, Eeles, Herrings, and such like. Beside these, there bee some other which are used no way but salt. Now if comparison bee made betweene fresh fish and salt fish, whether is more wholesome, to speake generally in my iudgement, fresh fish is to be preferred. For as *Arnoldus* saith upon *Scho. Sal.* fresh fish doth moysten the body, and increaseth milke and seed of generation, and is very wholesome for cholericke folkes. But salt fish contrariwise, dryeth the body, diminisheth seed of generation, and is hurtfull to those that be cholericke. Beside this, if it be much eaten, it hurteth the sight, and causeth itch and scabbiness, by reason that it engendreth a sharpe, biting, and burnt humour. All which discommodities are briefly comprised of *Scho. Sal.* in two verses, as followeth.

Whether fresh fish or salt fish be more wholesome.

Cap. 30.

Fresh fish good for cholericke folkes.

Cap. 52.

*Vrunt res salsa visum semenque minorant,  
Et generant scabiem, pruritus, sive rigorem.*

Which inconveniences although they grow as well by much eating of salt flesh as of salt fish, yet I thinke they are rather bred by salt fish. Notwithstanding I grant that somekind of fish, a little salted, is better than the same fresh. Because it taketh away lothing, and maketh a good appetite. But fish of long time salting (as is the most part of our salt fish) is unwholsome.



## CHAP. 192.

## Of Stockefish.

**T**Here is yet a kind of fish which may be doubtful, whether it should be reckoned among salt fish or fresh fish, because it is in taste fresh, yet brought to us dried from Island and other countries Northward. Concerning which fish I will say no more than *Erasmus* hath written in his *Colloquio*. *Est genus piscis, quod vocatur Anglice Stockfish, non magis nutrit quam lignum*. Yet I have eaten of a pie made onely with Stockfish, which hath beene very good, but the goodnesse was not so much in the fish as in the cookery, which may make that savoury, which of it selfe is unsavoury. And as it is said, a good Cooke can make you good meat of a whetstone, even so it may bee that such fish and flesh as is of it owne nature unwholesome and unpleasant, by the skill of dressing may bee made both wholesome and pleasant. Therefore a good Cooke is a good iewell and to bee much made of, *modo sit vir bonus*.

## CHAP. 193.

## Of White meates.

**T**Here remaineth yet a third kind of meats, which is neither fish nor flesh, commonly called white meates, as egges, milke, butter, cheese, which notwithstanding proceed and come of flesh, as egges from the hen, and milke from the Cow. Yet because they are not plainely flesh, they are permitted to be eaten upon the fish dayes, among which foure sorts, egges is the chiefeſt

chiefest and most nourishing. For egges bee of that kind of meat, which in a little quantity nourish much, as *Avicen* writeth. Wherefore they are reckoned in *Scho. Sal.* together with other two very nourishing things, followeth,

*Ova recentia, vina rubentia, pinguia iura,  
Cum similia pura, naturæ sunt valitura.*

That is to say, new layed eggs, chiefly the yolks, red wine, & pottage or broth of good flesh, as of mutton, veale, capon, or chicken, especially being made with fine flower or grated bread, these three are very comfortable and restorative for mans body, & these three would I wish to bee much used of students, for they most need nourishing meats. But touching the choise of egges, first I say, that henne egges, as they be most used, so are they best. Yet egges of Fesants and Partridges be not unwholsome; but egges of ducks, geese, turkeis and other foules should be eschewed. And of henne egges the choise standeth in three points, that they be white, long, and new: as it is in *Sch. Sal.*

Hen Egges are best.

How to chuse an egge.

*Filia presbyteri iubet prolege teneri,  
Quod bona sunt ova hæc, candida, longa, nova.*

*Ser. lib. 2, Sat. 2.*

Which is approved in the Poet *Horace*.

*Longa quibus facies opiserit, illa memento,  
Vt succi melioris & ut magis alba rotundis, Ponere.*

Now concerning the dressing of eggs, there is great difference. For either they be sodden, roasted or fried. And they be sodden two wayes; either in the shels, or else the shels being broken, the egges are put into seething

The difference of eggs in dressing.

Sodden egges. thing water, the first is called seething of egges, the  
 Poched egges. second poching of egges. Both waies are good, but  
 Rosted egges. egges poched are best and most whole some. Yet egges  
 Fryed egges. sodden in their shels, are better then rosted, because  
 the moystnesse of the water, tempereth the heat of  
 the fire which dryeth up the substance of the egges,  
 overmuch. And fryed egges be worst of all, for they en-  
 gender ill humours, annoy the stomacke, & cause cor-  
 rupt fumes to rise to the head. Wherefore collops and  
 Collops and  
 egges. egges, which is an usuall dish toward shrovetide, can in  
 no wise be wholesome meat, yet it is, the lesse unwhol-  
 some, if the eggs be not fried hard. For in the regiment  
 of health, egges should in no wise be eaten hard. But  
 Hard egges. being in a meane between rere and hard, which *Galen*  
 Soft egges. calleth *Ova tremula*, yet rere egges, named *Ova sorbilia*,  
 Rere egges. that is to say little more than through hot, are good to  
 cleare the throte and brest, and they do ease the griefs  
 of the bladder and reines made with gravell, so that  
 they bee taken before any other meat. And if a man  
 A fine breakfast would break his fast with a light and nourishing meat,  
 for a weak sto- macke. then I say there is nothing better, then a couple of  
 egges poched, or the yolkes of two egges sodden rere  
 and put into one shell, seasoned with a little pepper,  
 butter, and salt, and supped off warme, drinking after  
 it a good draught of Claret wine. This I know to bee  
 very comfortable for weak stomacks, and is often used  
 of the wisest men in England. And this rule is gene-  
 rally to be observed, to drink a good draught of wine,  
 ale or beare, after we have eaten an egge, as it is taught  
 in *Schola Sal.*

cap. 38.

*Singula post ova, pocula sume nova.*

If hens be slack in laying of egges, give them hemp-  
 seed enough, and they wil become fruitfull. For as *Mat.*  
 faith



saith, *Canabis sativa semen in cibis sumptum, plane contrarium efficit in gallinis & in nobis. Siquidem largius com manducatum nobis genituram extinguit, gallinas vero oviferaciores reddit.* There is great difference in the parts of an egge, for the yolke is temperately hot, the white is cold and clammy, and hardly digested, and the bloud thereof engendred is not good. Yet it is of great use in bruises, wounds, and sores: as skillfull surgions doe know. The chicken is ingendred of the white and nourished with the yolke, though some bee of a contrary opinion. *Alexander Aphrodisiensis* hath a pretty saying of an egge. *Orbis universi quem mundum vocamus, speciem in ovo dixeris demonstrari: nam & ex quatuor constat elementis, & in sphaera faciem conglobatur, & vitalem potentiam obtinet.* The shell hee likeneth in qualities to the earth, that is cold and dry: the white, to the water that is cold and moyst: the some or froth of the white to the ayre, that is hot and moyst: the yolk to the fire, that is hot and dry. So he maketh the egge as it were *μικρόν κόσμον*, a little world.

Lib. 3. Dios.  
Cap. 48.

Hempseed  
hath contrary  
effects in men  
and in hen.

Lib. 2. proble 84.

An egge re-  
sembleth the  
whole world.

CHAP. 194.

Of Milke.

**M**ilke is made of bloud twise concocted, or as *Isaak Iudeus* defineth it, *Lac non est aliud nisi sanguis secundo coctus in uberibus*: For untill it come to the paps or udder, it is plaine bloud: but afterward by the proper nature of the paps it is turned into milke. *Diosco.* giveth this commendation to milke generally, *Lac generatim omne boni succi est, corpus alit, alnum emollit, stomachum & intestina inflatione vexat.* But this last inconvenience may bee holpen, as he teacheth afterward

Par 5.  
What milke is.

Lib. 2. c. 64.

How the windi-  
nesse of milk  
may be holpen.

Three substan-  
ces in milke.

Three sorts of  
milke.

Goats mylke  
is best.

Lib. 3. de Ali fa.  
cap. 15.

What time of  
the yeare milke  
is best.

ward: *minus inflat quodcumque semel fervefactum est.* And I was wont to helpe it by putting in a little pepper, Cloves and Mace. Milke, notwithstanding that it seemeth to be wholly of one substance, yet it is compact or made of three severall substances, that is to say in effect, of Creame, Whey and Cruds. Of Creame is made Butter, and of Cruds Cheese; of which I shall entreat afterward. But of milke there is great difference, not onely concerning the kindes; but also touching the time of the yeare. For Cow milke is thickest and the milke of a Gammel is thinnest, and the milke of a Goate is betweene both. Wherefore in the governance of health, Goats milke is best, and Cow milke is next. Yet the goodnesse of the pasture helpeth much to the goodnesse of the milke: for ill pastures make ill mylke, and good pastures make good milke: for such as the food is such is the bloud, and such as the bloud is, such is the milke, as *Galen* excellently proveth, by example of Goats which fed on Spurge and Scammony, whose milk was very laxative. Also by example of a Nurse; who having fed much of wilde herbs after she gave sucke to a childe, infected the same with many sores and byles. And touching the time of the yeare I say, that in the spring time, mylke is thinnest, and at the fall of the leafe it is thickest and best according to that old saying, when ferne waxeth red, then is milke good with bread. And how naturall and nourishing a meat, Mylke is, may be perceived not onely by children, who live and like better with that, than with any other thing: but also men and women, who being used from their childhood for the most part to Milk, and to eat none or little other meat but milk and Butter, appeare to be of good complexion and fashion

on of body. And no marvaile: for where milke is well digested, it engendreth good bloud, and giveth great nourishment, yea, it is a restorative for them that be wasted or in a consumption, or be leane, as appeareth in *Scho. Sal.* in these words.

Cap 34.

*Lacteticis sanum, caprinum, post camelinum,  
Ac nutritivum, plus omnibus ast asininum,  
Plus nutritivum vaccinum, sic & ovinum,  
Ad sit si febris, caput & doleat, fugiendum est.*

The degrees  
of milke in  
goodnesse.

Whereby it appeareth that Goats Milke is principall in a consumption, *Quia media est consistentia*, as *Galen* saith, because it is not so thinne as Camels milke or Asses milke, nor so fat and thicke as Cow milke or Sheepes milke, yet common experience proveth that womens milke sucked from the breast is without comparison best of all in a consumption, Whereof a notable example was shewed of late yeares in the old Earle of Cumberland, who being brought to utter weakenesse by a consuming Fever, by meanes of a Womans sucke together with the good counsaile of learned Physitians, so recovered his strength, that before being destitute of heires male of his owne body, he gate that most worthy gentleman that now is inheritor both of his fathers vertues and honour. But in the last verse it is said that milke hurteth them that have the ague or the head ach: the reason is, because in bodies that bee distempered, it is lightly corrupted in the stomacke, and is turned into cholerick fumes, which both inflame the body and grieve the head. Also milke is hurtfull to them that have the Cholicke or stone, or obstructions of the Liver or Splene. But it is especially good for them which be oppressed with melancholy, which is a com-

Lib. 3. de ali. fa.  
cap. 15.

The Earle of  
Cumberland  
cured of a con-  
sumption by  
womans milke.

Why milke is  
unwholsome in  
Agues or  
Headache.

Milke is ill for  
the Colick or  
stone, and cau-  
seth obstructi-  
ons.



Milke good  
against me-  
lancholy

Whether milke  
be loosing or  
binding.

A medicine for  
a laske.

Whey.

Lib. 3 de ali. fa.  
cap. 15.

mon calamity of students. And for this purpose it should be drunke in the morning fasting abundantly, new milked warme from the udder. But who so would use it, should cause the beast to be milked into a vessell wherein are first put a few leaves of Speare Mynt, a little Sugar or pure Hony. For by this meanes it shall neither rise in the stomacke afterward, nor yet turne into cruds, and after it should abstaine both from other meats and exercise for three or foure houres, for so doing it may purge the belly, which is one good property that milke hath: for because it is buttery, it washeth and cleanseth the intrailes, and is good against pricking paynes of the Lungs, guts, reynes, and bladder. But otherwise if the Whey bee consumed by any meanes, Milke rather bindeth the belly than looseth, and may be used as a medicine for a laske in this manner. Take Milke warme from the Cow, or else new milked, and heate a gad of Steele or Iron glowing hot in the fire, and quench it therein, so doing nine or tenne times together, then drinke it fasting and it will helpe. Yet some I have knowne almost growne to a flix, that by drinking of milke well boyled without salt, and well spiced with cinamome, or with chalke shaven into it, have beene eased in short time. But so long as the Whey is in it, it is rather laxative: for Whey of it selfe is very laxative, and may well be used of such as be costive, because it looseth the belly gently. And for this cause (as *Galen* writeth) *Veteres ad alvum subducendam, hoc potu plurimo uti videntur*. And this I can say of experience; that if it be commonly drunke at the spring of the yeare, and especialiy in May, it bringeth the body to good temper, and is good against itch, skabs, Morpew, and other

other impediments, without the skinne, and maketh a good colour in the face, (as I suppose) for that it purgeth Choler and Melancholy, and qualifieth the heat of the stomacke and liver: all which properties are briefly set forth in *Scho. Sal.* in one verse.

Cap. 36.

*Inciditq; lavat, penetrat, mundat quoq; Serum.*

Some use to boyle Fumitory, Hartstong, Endive, or Succory Scabious, Violet leaves, Sorell, and such like cooling herbes in the Whey, and so it is made more effectually for the foresaid purposes, and who so needeth may use this decoction, for it is of great force.

A cooling decoction of whey good for many purposes.

CHAP. 195.

Of Creame.

**C**Reame is one part or substance of milke, and is indeed the very head or heart of Milke: and is of two sorts, that is to say, raw Creame which is gathered of the milke without fire after it hath stood a time, and clouted Creame which is made by setting the milke over an easie fire, untill it come to a thicke head. Both these kinds are used as a delicate dish in the summer season, either with Sugar, or with Strawberries. But how wholesome a dish it is *Matth.*

teacheth upon *Dios.* saying: *Ob pinguedinis copiam, praeterquam quod ventriculum relaxat, & cuncto suernat cib, nutrimentum eiicit, & crassum generat succum.* Lib. 2. ca. 66.

Wherefore they that go from Oxford to Botley, or from London to Islington to eat Creame, make but a flevelesse errand, yet raw Creame well boyled with a little Sugar, is a good nourishing meate, and good

for a weake student, so it be used according to the conditions aforesaid in the treatise of Milke.

## CHAP. 196.

## Of Butter.

OF both sorts of creame is made Butter, which if it be fresh and new made, is very wholesome, especially if it be eaten in the morning; but afterward it is not so good, according to the old English proverb, butter is Gold in the morning; and Silver at noone, and lead at night. The meaning whereof because it is so common, I will here omit. The chiefe properties of Butter are reckoned to bee three in *Schola Salerni* as followeth.

*Lenit & humectat, soluit sine febre butyrum.*

An experiment  
of butter to  
make one solu-  
ble.

The vertues of  
butter.

The Flem-  
mings little  
troubled with  
the collicke.

Butter mollyfieth and moysteneth and looseth the belly, which effects are wrought chiefly by reason that it is oyle and slippery. Wherefore it is good for such as be commonly coltive: and this experience I have of it, that some which have beene wonted to a fine dyet, and to eat no bread but manchet, by the eating of browne bread and butter in a morning fasting, (which is a Country mans breakfast) have beene made as soluble as if they had taken some purgation. Also *Paracelsus* writeth in his booke named *Paramirum*, that the Flemmings are little troubled with the collicke, because they use to eat much Butter. But in one respect they are reproved by *Arnoldus* upon *Scho. Sal.* in the Chapter aforesaid, for that they eat it last after other meates, for Butter (saith hee) should in no wise, as meat bee eaten in great quantity, and especially it should not bee eaten after other meate. But



to use it with other meat it is very wholesome. Beside this, it profiteth them much that be stuffed in the brest or lungs, with superfluous humours, and bee short winded, especially if it bee eaten with Sugar or Hony. Yet it is not good for them that have any fever or hot livers, for the fatnesse thereof doth augment the heat of the fever or Liver. The necessity of Butter in dressing of meates, in making of salves and oyntments, I overpasse, yet would I wish that such as have children to bring up, would not bee without May Butter. Butter in their houses. It is to bee made chiefly in May, or in the heat of the yeare, by setting Butter new made without salt, so much as you list in a platter, open to the Sunne in faire weather for certaine daies, untill it bee sufficiently clarified, and altered in colour, which will be in twelve or fourteene daies, if there be faire Sunne shining. This is of marvelous vertue in any exulceration, and I have knowne the wilde fire healed therewith, being incorporate with Sage leaves. And for the ease of Infants to bring forth their teeth, *Galen* adviseth us to rubbe their gummes oftentimes with fresh Butter, and thinketh it of no lesse force than Hony, for that purpose. Of the making of Butter is left a kinde of whey, which they commonly call Butter milke, or soure milke, which after it hath stood a time, becommeth soure, and is much used to bee eaten either of it selfe, or with sweet milke, especially in the Summer season, because it is cooling, and no doubt but that it is both moyst and nourishing, and cleanseth the brest and is shortly digested. Also with it is made together with sweet milke, a kinde of posset, which is called a posset of two milkes, or a

May Butter.

To heale the wilde fire.

To bring forth teeth in children.  
*Lib. 10. Simp.*

A posset of two milkes.

Possers used at  
breakfast in  
Lankashire.

Almond Butter

soure milke possert, which is a very temperate and cooling drinke, and is used in hot diseases with great successe, and doth coole more than any other drinke, as is proved daily in Lankashire; where it is most usuall. The way to make it is to take a quantity of Butter milke after it is soure, and to use that as you are wont to use Ale or Wine to make other possers. This kinde of possert, and the other made with Ale and sweet milke, are so usuall in the Country aforesaid, that they supply a great part of Physicke. And the one sort that is made with Ale, is commonly used in the morning and at breakfast for their servants, and found by experience to be as good in health, as in sickness, but every Country hath his fashion according to the old adage. There is yet an other kinde of butter made of Almonds with Sugar and Rose water, called Almond Butter : which being well made and eaten with Violets especially in Lent, when Violets bee most fragrant, is very wholesome and commodious for students, for it rejoyceth the heart, it comforteth the braine and qualifieth the heat of the Liver.

#### CHAP. 197.

##### of Cheese.

**C**Heese generally in Physicke is reckoned unwholesome, and is thought to annoy the stomacke, to cause oppilations, to engender ill humours, to breed the colicke and stone. Wherefore it is no good meat for students, though labouring men commonly use it without harm. The nature of Cheese standeth chiefly in

in three points, as it is in *Schola Salerni*. First in that it is colde, which is to be understood of new Cheefe. Secondly in that it bindeth the bellie, and maketh one costive. Thirdly in that it breedeth grosse humors, which is the propertie of all sortes of Cheefe as *Galen* writeth, saying, *Vitium omnium Caseorum est commune, crassum generare succum*. The foresaide three properties are briefly expressed in this maner.

cap. 37.

Lib. 3. de Ali. fa. cap. 17.

*Casus est gelidus, stipans, crassus quoque durus.*

Where *durus* and *stipans* haue one signification, yet of all sortes of cheefe, that which is soft being well made, doth least harme, yea as it is in *Schola Salerni*, it both nourisheth and maketh fat, for so it is saide,

cap. 9.

*Nutrit triticum & impinguat lac, casus infans.*

Now what Cheefe is well made or otherwise may partly be perceiued by this old Latine verse.

What cheefe  
is best.

*Non nix, non Argos, Mathusalem, Magdalanene,*

*Esau non Lazarus, casus ille bonus.*

That is to say, Cheefe should not be white as snowe is, nor ful of eyes as *Argos* was, nor olde as *Mathusalem* was, nor full of whey or weeping as *Marie Magdalen* was, nor rough as *Esau* was, nor full of spots as *Lazarus*. Master *Tusser* in his booke of husbandrie addeth other properties also of Cheefe well made, which who so listeth may reade. Of this sort for the most part is that which is made about Banburie in Oxfordshire: for of al the Cheefe (in my iudgment) it is the best, though some preferre Cheshire Cheefe made about the Nantwich, and other also commend more the Cheefe of other Countreies, but Banburie Cheefe shall goe for my money, for therein (if it be of the best sort) you shall neither tast the renet nor salt,



Cheefe should  
be eaten after  
meat.

salt, which be two speciall properties of good Cheefe. Now who so is desirous to eat cheefe, must eate it after other meate, and in a little quantity, A penny weight according to the old saying is enough, for being thus used, it bringeth two commodities. First it strengtheneth a weake stomacke. Secondly it maketh other meates to descend into the chiefe place of digestion, that is the bosome of the stomacke, which is approved in *Scho. Sal.* in these words.

cap. 37.

*Languenti stomacho caseus addit opem,  
Si post sumatur, terminat ille dapes.*

cap. 7.

But old and hard Cheefe is altogether disallowed; and reckoned in *Schola Sal.* among these ten manner of meates which ingender melancholy, and bee unwholesome for sicke folkes, as appeareth before in the Chapter of Beefe, yet an old hard Cheefe is good for somerthing, for *Galen* sheweth, that an old Cheefe cut in pieces, and sodden with the broth of a gammon of Bacon, and after stamped with a little of the broth, and made in manner of a plaster, and laid to the ioynt where the gout is, will breake the skinne, and dissolve those hard knots which the gout causeth, which experiment hee first proved himselfe, and was afterward used of others. Whereby it appeareth that old Cheefe, though it doe no good within the body, yet it may doe good without. And surely for students I think an old and hard Cheefe is better in their coffers, than in their bellies: yet I know that labouring men eating it daily, feele no inconvenience thereby. But that is not to be mervailed, for (as I say often) *Labor improbus vincit omnia*, and that sort of men have commonly good stomacks, and so saith *Scho. Sal.*

Lib. 10. Simp.

A good plaster  
for the  
gout made of  
an old cheefe.

cap. 37.

*Casus & panis bonus est cibus bene sanis.  
Si non sunt sani, tunc lunc non iungito pani.*

And surely the state of body that many labouring men have, is very sound and perfect, and is named of *Galen absoluta iustitia*. And contrariwise the state of students, I meane of those which be students in deede, and not loytering Lurdeines, I say the state of their bodies is rather *κακία*. For they bee commonly *valetudinarii*, that is sickely, and therefore they have more need to forbear such meates as be of hard digestion, and of evill nourishment, as hard Cheese and such like. The welch folkes of all other use to eate much Cheese, and oftentimes roasted, which they thinke to be a good meat. But I thinke, roasted cheese is more meet to bait a trap, to catch a mouse or a ratte, than to be received into the body, for it corrupteth in the stomacke both it selfe and other meates, and sendeth up ill vapours and fumes, which corrupt the breath. Wherefore let students let *Caus bohi* alone. Some folkes by nature doe abhorre Cheese which commeth of a naturall propertie of the stomacke, by reason of the temperature therof, for that reason *Galen* yeeldeth, *Cuiuslibet corpori proprietas quaedam temperamentum est, quae huic naturae consentit, ab hac vero dissentit*. And againe, *Omnibus animalis partibus inest desiderium quoddam, &c.* Hitherto of white meates.

*Apho 3 com. 1.*

Roasted Cheese.

Why some by nature abhor cheese.

*Lib. 1. de temp.  
Lib. 1. de Consu.*

CHAP. 198.

Of Sauces.

**N**Ext after meates I have thought good to speake somewhat of Sauces, because weake stomacks, as commonly of students, doe need oftentimes to

Aa

bee

be provoked. Yet I will not say much thereof, because the making of Sawces doth belong to the Cooke and not to the Physician, and divers meates require divers sawces, and divers men have divers appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe, which if students shall follow, they shall finde thereby great commodity touching their health. Of all Sawces, those two are the best, which were commended by *Socrates*, as *Tully* reporteth. That is, *Cibi condimentum est fames, potionis sitis*. And thereof *Tully* giveth two notable examples in the same booke, which I will recite in Latine, because my English is in no wise able to countervaille *Tullies* Latine. First of hunger, that it is the best sauce for meate, hee proveth by *Ptolomeus* king of *Ægypt* in this manner, *Ptolomeus operaganti Ægyptum, comitibus non consequutis, quum cibarius in casa panis datus esset, nihil visum est illo pane incundius*. And that thirst is the best sauce for drinke, he proveth by the example of *Darius* the great king of *Perfia*, as followeth, *Darius in fuga cum aquam turbidam & cadaveribus inquinatam bibisset, negavit unquam se bibisse incundius: nunquam videlicet sitiens biberat*. To these may be added that worthy apophthegme of *Dionysius* King of *Sicilie*, mentioned by *Tully* in the said booke, *Cum Tyrannus cenavisset Dionysius, negavit se iure illo quod cene caput erat delectatum, is qui illud coxerat. minime mirum, condimenta enim desuerunt. Quæ tandem? inquit ille, labor in venatu, sudor, cursus ab Eurota, fames, sitis. His enim rebus Lacedæmoniorum epule condiuntur*. So that hunger and thirst are the best sawces for meat and drinke, and the meanes to get hunger and thirst, are exercise and abstinence

Two principall  
Sauces.  
*Lib. 5. Tit. 5.*

Two notable  
examples in  
two Kings, of  
hunger and  
thirst.

These Lacedæ-  
monian sauces  
are good for  
such a feed as  
full.



stinence for a time. This did *Socrates* well perceive, the author of this golden sentence, for as *Tully* writeth in the foresaid booke, *Quum usque ad vesperum contentius ambularet, quæsitumque esset ex eo quare ita faceret, respondisse, quo melius cenaret, obsonare ambulando famem.* How Socrates procured hunger. But this kind of sauce is naturall, and every man doth bring it with him to the table : but there bee other sauces that be artificiall, of which I will set down those that be most usuall.

CHAP. 199.

Of Salt.

**T**He sauce most common of all other is Salt, which is so necessary that we cannot well live without it, and therefore it is the first thing that is to set on the Table, & should be last taken away, according to those old verses mentioned by *Arnoldus* upon *Schola. Sal.*

*Sal primo poni debet, primoque reponi,*

cap. 52.

*Omnis mensa male ponitur absque sale.*

The necessity of salt in seasoning of meates, and preserving of meates is such, that almost it is used with every kinde of meate. The vertues thereof be chiefly two, in the Chapter aforesaid. The first is that salt resisteth venome, by reason that it is a dryer. The second is, that salt maketh a mans meate savourie, which needeth no prooffe. These two properties are thus expressed in meeter in the said Chapter :

Two vertues of Salt.

*Sal virus refugat, recte insipidumq; saporat,*

*Nam sapit esca male que datur absque sale.*

There bee two kindes of Salt in use among us in England, that is, Bay salt and whitesalt, which is chiefly made in Cheshire, at the townes called the Two kindes of salt used in meates.

Wiches, where there be certaine pits or Wells of salt water, whereof by boyling they make the white salt. And the same water is as good to powder any kind of flesh, as brine : for. (as I have heard them say that dwell about the wiches) within 24. houres it wil powder Biese sufficiently. A great blessing of God to raise up such Springs for our use so farre within the land. There be also other sorts of salt used in Physicke, but not used in meats, wherefore I let them passe : and although salt doe make the meat more savourie, yet I advise all students not to eat much salt nor salt meats, for much salt eaten (as it is said of old) will make one to looke old soone, and salt meats breed the discomforties aforesaid in the Chapter of salt-fish: and this experiment I have of my selfe, which peradventure may doe others good, that beeing troubled with an itch divers yeares at Oxford, by forbearing salt altogether and salt meats, I was cured thereof throughly within one yeare, and I was so precise in that point, that I would eat no salt with an egge, which at the first I thought unsavoury, but afterward by use it waxed pleasant enough.

## CHAP. 200.

*Of Vineger.*

**T**He second sort of sauce which is in common use, is Vineger, whose nature is to coole and binde, as *Dioscorides* writeth. It is good for the stomacke, provoketh appetite, and is very wholesome to bee used in time of pestilence. For (as *Avicen* saith) to use Vineger with meat in time of pestilence, is a good preservative. In *Scho. Sal.* there bee five properties ascribed

*Lib. 5. cap. 17**cap. 46.**cap. 46*

ascribed to vinegar. First, that it dryeth. Secondly, that it cooleth. Thirdly, that it maketh leane. Fourthly, that it engendreth melancholy. Fifthly, that it diminisheth seed of generation, all which properties are contained in the verses following.

*Frigidat & modicum: Sed plus desiccatur acetum,  
Frigidat emaceratq; Melanch. dat, sperma minorat,  
Siccus infestat nervos, & pinguis siccatur.*

The last verse sheweth, that Vineger hurteth the sinewes, and maketh one leane, which is to be understood, if it be taken fasting, as I have knowne some maidens to drinke Vineger next their heart to abate their colour and to make them faire, and sometime to eat tostes dipped in Vineger: but if it be often used, it will breed many inconveniences. One spoonefull of Vineger mingled with three spoonefulls of Rose water, or for want of Rose water with well water, is a good lotion to cleanse the mouth and gummes from filth which corrupts the breath. There bee two sorts of Vineger in common use, that is to say, white and red. For the colour it maketh no matter, so that it bee rightly made: for some use to mingle Ale and Wine together, and so to make Vineger, and some make it of Ale onely, giving it a colour afterward with Turnfall, or such like: but that is rather Aliger than Vinegar, for right Vineger is made of Wine onely. And if any list to make a perfect kind of Vineger, that is not onely toothsome but wholesome also, let him take a gallon or two of good Vineger, in some little barrell or glasse, and put into it, for every quart of Vineger, one handfull of Rose leaves, gathered before they be fully budded forth, and withered halfe a day before upon a faire boord, put them into the Vineger, and

Five properties of vinegar.

A practise to make one leane and low coloured.

A good water to cleanse the mouth.

Rose vinegar.



and stop up the barrell or glasse very close with corke and clay, and set it so that the sunne may have power upon it, but yet defended from the rayne, and let it stand so a moneth or six weekes or longer, and at the end of Sommer straine the Vineger from the Roses, and keepe it for your use. Or if you would have it stronger of the Roses, straine forth the old Roses, and put in fresh oftentimes, or if you suffer the Rose leaves to remaine all the yeare in the vineger, it is not amisse, for they will not putrifie. After the same manner you

Vineger of Gilloflowers.

may make Vineger of Gilloflowers, which I have spoken of before where I intreated of that flower. Likewise of Violets and such like: but the Vinegar of Roses and Gilloflowers is best, and is indeed of great vertue,

Preservatives from the Pestilence.

aswell in meats as in medicines, specially against the Pestilence. And if a man cannot abide to drinke it, yet to drench an Handkerchiefe, or such like cloth in it, and to smell to it, is a good preservative, or to heate a slate stone or other stone in the fire, and to powre vineger upon it, and to receive the smoke or fume thereof with open mouth. Verjuice, which is

Verjuice.

made of Crabbes pressed and strained, is like to Vineger in operation, saving that it is not so strong. A posset or Selibub made of Verjuice, is good to coole a cholerick stomacke, and I have knowne some to use them in hot Fevers with good successe. With Vineger also is made Oximel, which is very good to open obstructions of the inner parts of the body, wherby Fevers may bee prevented which commonly proceed of obstructions. It is to be made in this manner: Take a

Oximel.

quart of faire water, and a pinte of pure Hony, boyle them both together leasurly, alwayes scumming as froth ariseth. And when they are boyled to the third part,

part, that is to a pint, then put in of strong white Vineger (if you can get it) halfe a pinte, boyle them againe a little, and scumme it cleane with a Fether, then take it off, and use it at your pleasure. This is named Oximel *simplex*. Some put in Rosemary at the first boyling, and so they make it more pleasant. But if you put in roots of Perfely & Fenel and their feeds, it is then Oximel *compositum*, and is more effectuell in opening obstructions. *Fernelius* prescribeth as much Honie as water. *Weckerus* appointeth a pottle of Hony a quart of water, and another of Vineger, to be made as afore is said, so that you may follow whether author you will.

*Lib. 7. de Meth.*

*Anti. lib. 2.*

CHAP. 201.

Of Mustarde.

**T**He third sauce which is in common use is Mustard, which as it procureth appetite, and is a good sauce with sundry meates both flesh and fish, so is it medicinable to purge the braine, as I have shewed in the treatise of herbes, which effect may easily be perceived, by that, if the Mustard bee good, if a man lick too deepe, it straightway pierceth to the braine, and provoketh needling, which extremity may be soon holpen by holding bread at your nose, so that the smell thereof may ascend up to the head, for that killeth immediately the strength of the Mustard. The best Mustard that I know in all England is made at Teuksbery in Gloucester shire, and at Wakefield in Yorke shire. Of the three foresaid sauces, Salt and Mustard are hot: but Mustard much hotter than Salt, and Vineger is cold, which difference must bee applyed to seasons.

How needling  
proceeding of  
Mustard may  
be holpen.

seasons of the yeare : for in hot seasons we should use cold sauces, and in cold seasons contrariwise.

## CHAP. 202.

## Of a Common sauce.

Cap. 21.

**I**N *Scbo. Sal.* is set forth a common sauce, to be made with six things, that is to say, with Sage, Salt, Wine, Pepper, Garlicke, Percely, as appeareth by these verses :

*Salvia, Sal, vinum, piper, Allia, Petrocelinum.*

*Ex his fac salsa, ne sit commixtio falsa.*

But I doe not thinke that all these together should be made in one sauce, for that were a mingle mangle indeed, and a sweet sauce for a sicke Swine : but I take it, that all these are good to be used in common sauces, especially for the Winter season, because they be hot. Yet I know one sauce which is common, and very good for divers sorts of meates, and that is Onions sliced very thinne, faire water and grosse pepper, for this sauce will serve wel for Capon, Hen, Fesant, Partrich, Woodcocke. The Onions will doe the lesse harme if they be boyled in water, untill they be in a manner dry, then may you put some of the dripping to them, and Pepper grosse beaten, for so it will serve also for a Turkye. But I will enter no further into the art of Cookery, lest some cunning Cooke take me tardy, and say unto me as the Tayler said to the Shoemaker, *Ne sutor ultra crepidam.* Wherefore of the goodnesse or substance of meates this much. It followeth now that I speak of the quantity of meates.



CHAP. 203.

Of the quantity of meates.

**T**He second thing that is to be considered in meats (as appeareth by my division) is the quantity, <sup>cap. 1.</sup> which ought of all men greatly to bee regarded, for therein lyeth no small occasion of health or sicknesse, of life or death. For as want of meat consumeth the very substance of our flesh, so doth excesse and surfet extinguish and suffocate naturall heat wherein life consisteth. So that the word *Mediocre* which *Hippocrates* applyeth to all those five things, spoken of in this booke, must especially bee applyed to meats, that is to say, that the quantity of meate be such, as may be well digested in the stomacke. That it be according to the nature of him that eateth, and not alwayes according to appetite. For the temperate stomacke only (which is rare to bee found) desireth so much as it may conveniently digest. Contrariwise the hot stomacke doth not desire so much as it may digest. The cold stomacke may not digest so much as it desireth. Wherefore, the surest way in feeding, is to leave with an appetite, according to the old saying, and to keepe a corner for a friend. Which also is approved by *Hippocrates*, where hee saith, *Sanitatis studium est non satiari cibis, & impigrescere ad laborem.* The same also is taught in *Ecclesiasticus* after this manner. How little is sufficient for a man well taught, and thereby he belcheth not in his chamber, nor feeleth any paine. A wholesome sleepe commeth of a temperate belly, he riseth up in the morning, and is well at ease in himselfe: but paine in watching and cholericke dis-

Three differences of stomackes.

*Epid. Sect. 4.*

*Apbo. 20.*

Two chiefe points of preserving health.

*Cap. 31.*

eases, and paines of the belly are with an unsatiabie man. This rule although it be very hard, (for hardly may a man withhold his hands untill his belly be full) yet I advise all men as much as they may, to follow it, and to beare well in minde these two latine verses following:

Two verses to  
be followed of  
all that would  
live in health.

*Pone gula metas, ut sit tibi longior etas,  
Esse cupis sanus? sit tibi parca manus.*

But the greatest occasion why men passe the measure in eating, is variety of meats at one meale. Which fault is most common among us in England farre above all other Nations. For such is our custome by reason of plenty (as I thinke) that they which bee of hability, are served with sundry sorts of meat at one meale. Yea the more we would welcome our friends, the more dishes we prepare. And when wee are well satisfied with one dish or two, then come other more delicate, and procureth us by that meanes, to eat more than nature doth require. This variety bringeth us to excesse, and sometimes to surfet also. But physicke teacheth us to feed moderately upon one kinde of meat onely at one meale, or at the least wise not upon many of contrary natures. Which the Poet Horace notably declareth in this manner,

Variety of  
meates, breedeth  
excesse  
and surfet.

Ser. li. 2. Sa. 2.

*Accipe nunc victus tenuis quæ quantaq; secum  
Afferat, in rimis valeas bene, nam varie res,  
Ut noceant homini, credas, membr' illius esca,  
Quæ simplex olim tibi sederit, at simul assis  
Miseris elixa, simul concilia turdis,  
Dulcia se in bilem vertent, stomachoque tumultum  
Lenta feret pituita.*

And thus much I can testifie of mine owne experience,

ence, that a man, who was before very grosse and fat by feeding upon one dish onely at one meale, and drinking thereto but small drinke, within a yeare or two became slender. Also another I knew, that by eating one meale only in one day, though divers sorts of meates, was made thereby much smaller. But hereof wee have no better a prooffe than is in the Vniversities of Oxford and Cambridge, where the Students have commonly but one kinde of meate at a meale, and doe live and like very well therewith, and be for the most part as cleane men of personage, as lightly may be seene. Yet I condemne not variety of meates, especially with us in England that be daily accustomed thereto, so that there be no great contrariety betweene them, as there is betweene fish and flesh, betweene Martlemas biese and chickens, and so that we exceed not the meane in eating: for excesse bringeth surfet, and surfet bringeth sodaine death oftentimes, as *Galen* sheweth. The reason is alledged in the same place. *Quum vasa cibo ac potu fuerint supra modum repleta, periculum est, ne aut ipsa rumpantur aut calor ipse nativus suffocetur atque extinguatur.* This disease, (I meane surfet) is very common. For common is that saying and most true, *Plures mori crapula quam gladio.* And as *Georgius Pictorius* saith, *Omnis repletio mala, sed panis pessima.* And if nature bee so strong in many, that they bee not sicke upon a full gorge, yet they are drowsie and heavy, and more desirous to loyter than to labour, according to that old meeter, *Dissentias venter vellet dormire libenter.* Yet the minde and wit is so oppressed and overwhelmed with excesse, that it lyeth as it were drowned for a time,

An experiment  
to raise one  
slender.

Lib. 1. Apts. 3.

Dialo. 3.

A full belly  
is unfit for  
study.



## The Haven of Health.

and unable to use his force. Which thing the Poet *Horace* worthily setteth forth in the foresaid Satyre as followeth :

*Vides ut pallidus omnis,  
Cena desurgat dubia, quin corpus onustum  
Hesternis vitijs, animum quoque pręgravat una,  
Atq; affigit humo divina particula aure.  
Alter ubi dicto citius curata sopori  
Membra dedit; vegetas pręscripta ad munia surgit.*

Wherefore I counsaile all students to follow the advise of the Poet *Ocellus*, mentioned by *Horace* in the said Satyre, in these words,

*Discite non inter lances, mensasq; nitentes,  
Dum stupet insanis acies fulgoribus, & cum  
Acclivis falsis animus meliora recusat.  
Verum hic impransi mecum disquirite, cur hoc?  
Dicam si potero, male verum examinat omnis  
Corruptus index.*

*Lib. 5. Tus.*  
Two notable  
sayings of  
Tully touching  
the quantity of  
meate.  
Three sorts of  
diet.

And Tully himselfe is of the same minde, where hee saith : *Mente recte uti non possumus, multo cibo & potione completi.* And in *Cato maior* he saith, *Tantum cibi & potionis adhibendum est, ut reficiantur vires, non opprimantur,* But that the quantity of meat may be fully declared, it is necessary that I propose three sorts of diet prescribed by Physicians as well in health as in sicknesse. Which bee, *Plena, moderata, tenuis*: a full dyet, a meane dyet, a slender dyet. Or if you will apply it to meates, much enough, enough in a meane, and little enough. The full dyet doth not onely susteine the strength of the body, but also encrease it. The meane dyet doth onely preserve the strength and maintaine it,

it, The slender dyet abate and diminish it. The full dyet (for example sake) may bee such, as is used at Oxford upon gaudy dayes. The meane dyet, such as is used commonly. The slender dyet, such as is used upon fasting nights, as a little bread and drinke and a few raysons or figges. Now as the meane is best in all things, so in dyet, as Hippocrates teacheth, *Non satietas, non fimes, neque aliud quicquam quod natura molum excedat bonum. Nam omne nimium nature est inimicum.* Yet if a man shall decline from the meane toward either of the extreames, for it is very hard alwayes to hold the meane, it is better in health to decline to a full dyet than to a slender, so it bee not a plaine surfer. For so teacheth Hippocrates. *Quoduis peccatum, gravius in tenui, quam in paulo pleniore victu esse solet. Ealem de causa sanis etiam valde tenais, statq; & exquisita victus ratio, parum tata, quia errata gravius ferant.* So that in health wee should keepe no precise diet, but alwayes seeke to augment the strength of the body, by a full dyet, or at the least wise to maintaine it by a meane dyet, and in no wise to diminish it by a slender dyet. And this is the cause (in my iudgement) why some men observing no dyet at all, bee more healthfull and stronger, than those who tie themselves continually to certaine rules in dyet. *Quia videlicet, natura in illis fortior nulli non morbo resistere valet, materiam morbi mire expellendo.* But yet in sicknesse sometimes a slender dyet is necessary, especially in *morbis acutis*, as Hippocrates teacheth. And in long sicknesse the meane dyet is to bee used, as well as in health. For otherwise the strength of the patient were not able

Lib. 2. Apho. 4.

1 Apho. 5.

Diet in sicknesse.  
1 Apho. 4.

to

Fasting driveth  
away sickenes.

Lib. 4. de meth.  
med. cap 4.

cap 31.

How suffer  
may be eased.

to endure till the end of the sicknesse. But in a sicknesse that will end within three or foure dayes, wee should use a dyet which *Galen* calleth in his commentary upon the aforesaid Aphorisme, *Summe tenuis victus* that is to eat nothing at all, or else, but a little melicrate: and surely this kinde of dyet is good in some diseases, and I have knowne many that have driven away sicknesse by fasting. That is to say, by eating nothing for a time, which is named in latine *Inedia*. And for this cause (as I thinke) that ancient Physitian *Theffalus*, mentioned of *Galen*, first devised this *Diatriton*, that is to say three dayes abstinence, for his patients, whom notwithstanding *Galen* refuteth in the same place, because hee used it in long diseases, and by that meanes brought his patients to utter weakenesse. Wherefore hee concludeth, that the Physitian in dyeting should regard chiefly two things. That is to say, the force of the sicknesse, and the strength of the party that is sicke, and thereafter to prescribe lesse or more to be received. More shall bee said touching this point, where I shall entreat of custome, time, and order. Now if a man being in health, take more than nature may well beare, let him follow the counsaile of *Iesus Sirach*. If thou feele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sicknesse unto thy body.



CHAP. 204.

Of Qualitie.

**T**He third thing that is to be considered in meats, The quality of meates. is the quality, that is to say, the temperature or state thereof: As whether it bee hot or cold, moist or dry, grosse or fine, thicke or thinne, which is greatly to be regarded both in health and sicknesse, for in health such meates should be used as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to bee given meates that be moist in vertue or power. And to them whose naturall complexion is dry, ought to be given meates drie in vertue or power. Contrariwise to bodies untemperate and in sicknesse, such meates or drinks are to be given, which bee in power contrary to the distemperance. As to them which bee very cholericke or sicke of a fever, should bee given moist meates and cooling. For true is that saying of *Galen*, *Augetur quisque ac nutritur a similibus, perimitur ac corrumpitur a contrariis. Itaque etiam sanitatis tutela per similia perficitur: morborum sublatio per contraria.* Whereof springeth that common *Maxima, contraria contrariis curantur.* But here wee must take heed that the meates doe not much exceed the distemperature of the body: As those doe which bee named *Cibi medicamentosi*, as hot wines, pepper, garlick, onions, and such like. For these being hot and dry, farre above the meane, if they be given to a cholericke person, they be very noysome, because they exceed the just temperature of mans bodie in that complexion. But to them which be flegmaticke they be oftentimes whol-

*De inequante, cap. 6.*

wholesome. Contrariwise cold water, cold herbes, and cold fruits moderately used, be wholesome to cholericke bodies, by putting away the heate exceeding the naturall temperature. But to them which be flegmatike, they bee unwholesome, and doe bring into them distemperature of cold and moyst, but what meates bee hot or cold, moyst or dry, grosse or fine, thicke or thinne, may be learned by perusing the treatise before, concerning meates of all sorts.

## CHAP. 205.

## Of Custome.

**T**He fourth thing that is to be considered in meates is custome. Which is of such force in mans body both in sicknesse and in health, that it countervailleth nature it selfe, and is therefore called of *Galen* in sundry places, *Acquisititia, sive altera natura*. Whereof he giveth anorable example, where he sheweth that an old woman of Athens used a long time, to eat hemlocke (which is a rancke poyson) first a little quantity and afterward more, till at length shee could eat so much without hurt as would presently poyson another. The like story is told by *Albertus magnus*, where hee declareth that a childe by long use and custome would eat spiders out of the wall without any harme: Notwithstanding that spiders (as all men doe know) are a present poyson. So that custome in processe of time may alter nature and make that harmelesse, which is otherwise hurtfull. And in meate and drinke every man feeleth in himselfe, that whereunto hee hath been of long time accustomed, though it bee not so good as other, yet doth it lesse harme

*Lib. d. Con.*

*Lib 3. Simp.*  
Two merveilous examples  
of poyson eaten  
without hurt.  
*Lib de Secret.*

Custome in  
meat and  
drinke.

harne than that whereunto he is not used. And this is approved also by Hippocrates, *Qua longo tempore assueta sunt, etiam si deteriora sunt, minus vis que insueta sunt molestare consueverunt. Conuenit igitur etiam ad insueta permutari.* Custome also bringeth liking, and liking causeth good concoction. For what the stomacke liketh, it greedily desireth: and having received it, closely incloseth it about untill it bee duly concocted. Which thing is the cause that meate and drinke wherein wee have great delight, though it bee much worse than other, yet it doth us more good. Which Hipp. also teacheth, *Paulo peior, sed suavior cibus ac potus, meliori quidem at ingrato preferendus.* Which is not so to bee taken as many Phisicians doe thinke, as if it were lawfull for them to suffer their patients to have whatsoever they desire, although it bee contrary to their disease: But it is meant conditionally as Hipp. teacheth, to wit: *si parum nocent, & noxa qua inferitur reparari facile potest.* And of what force custome is in labour, Hipp. teacheth, *Quotidianis laboribus assueti, etiam si invalidi sint aut senes, insuetis quamvis robustis & iuuenibus, facilius consueta ferunt exercitia.* And this is the cause that Craftsmen and Husbandmen, although they bee old and weake, can doe that which stronger and younger men, being not so inured, may not doe. As a feeble old milner to lift a great weighty sack, an old smith to wield and labour with a great hammer, than a younger man not thereto accustomed. Wherefore whosoever will be strong and endure labour, must accustome himselfe to labour. Custome likewise is of great force, in sleeping and waking, and other things called not naturall, which I shall intreate of hereafter. Good therefore is that counsaile in *Sch. Sal.*

<sup>2</sup> Apho. 50.

<sup>2</sup> Apho. 38.

<sup>Epid. 6. Sec. 4.</sup>  
<sup>Apho. 7.</sup>

<sup>2</sup> Apho. 40.  
Custome in labour.

cap. 55.



*Omni bus assuetam iubeo ser uare dietam,  
Approbo sic esse, ni sit mutare ne cesse.*

A dyet for  
healthy men.

Where it is to be noted, that sometime custome is to be changed if necessity so require. Neither is it good for any man that is in perfect health, to observe any custome in dyet precisely, as *Arnoldus* teacheth upon the same verses in these words: *Quisque corpus suum sic disponere debet, ut caloris & frigoris patiens esse possit, & ad motiones & cibaria sibi necessaria aptum reddat. & ut somni & vigiliarum horas, atque mansiones & domos sine lesione permutare possit. Fortassis enim ex necessitate hoc aliquando agere cogetur. Quod quidem fieri poterit, si consuetudo non observetur ad unguem, sed interdum ad inconsueta transeamus,* which sentence of *Arnoldus* agreeth very well to that of *Cornelius Celsus*, *Sanus homo qui & bene valet, & sue spontis est, nullis obligare se legibus debet, ac neque medico, neq; alicui egere. Hunc oportet varium habere vite genus, modo ruri esse, modo in urbe, sapiusque in agro, navigare, venari, quiescere interdum, sed frequentius se exercere.* But some man may demand of me how this may agree with that saying of *Scho. Salerni*.

Lib. I.

Men in perfect  
health should  
keepe no pre-  
cise order in  
dyet.

cap. I.

*Si tibi deficiant medici, medici tibi fiant  
Hac tria, mens hilaris, requies, moderata dieta.*

How a custome  
in dyet may bee  
changed with-  
out harme.

Whereunto I answer, that a moderate dyet is alwayes good, but not a precise dyet: for a moderate diet is as *Terence* speaketh in *Andria*, *Vt ne quid nimis*, which alwayes is to be observed. But if a man accustome himselfe to such meates or drinckes, as at length will breed some inconvenience in his body, or to sleep or to watch, or any other thing concerning the order of his life, such custome must needs bee amended and changed,

changed, yet with good discretion, and not upon the  
 fodaine, *quia repentine mutationes noxam imbecillita-* 6 Epi. Sect. 3.  
*temque pariunt*, as Hip. teacheth. He therefore that will  
 alter any custome in dyet rightly, must doe it with  
 three conditions, which are expressed by Hip. *Muta-*  
*tio ipsa quidem non parum conducit, si eius recta sit transla-* Lib. 2. Vi. acut.  
*tio, hoc est si fiat sanitatis tempore, & per otium, nec sit repenti* cap. 18.  
*na*, and this much of custome.

CHAP. 206.

Of Time.

**T**He fifth thing that is to be considered in meates  
 is the time, which standeth chiefly in three  
 points, that is to say: Time of the yeare: Time  
 of the day: Age of the party. Concerning times of  
 the yeare, no better counsaile can be given, than that  
 of Schola Salerni,

*Temporibus veris, modicum prandere iuberis,*

Cap. 191

*Sed calor aestatis dapibus nocet immoderatis.*

*Autumni fructus, caveas ne sint tibi luctus.*

*De mensa sume quantum vis tempore brumae.*

For the better understanding whereof, it is neces-  
 sary, that we know the foure seasons of the yeare, and  
 their temperature. That is to say, the Spring time, The foure sea-  
 Summer, Autumne, or fall of the leafe, and Winter. sons of the yere  
 The spring time beginneth in March when the Sunne  
 entereth into *Aries*, and is in temperature, not hot  
 and moyst after the old opinion but in a meane with-  
 out all excesse, as *Galen* proveth, and the equall mix- Lib. 1. de temp.  
 ture of the foure qualities in it, to wit, of heate and cap. 4.  
 cold, moyst, and drith, is the cause both of the meane  
 temperature, and also of the wholesomenesse thereof:

3 Apbo. 9.  
Ver saluberrimum  
& minime  
exiliosum.

1 Apbo. 15.

The dyet of the  
spring time.

Lib. 2. in 8. Sect.  
2. cap. 9.

for of all seasons of the yeare, the spring time is most wholesome, as *Hip.* teacheth. Yet it cannot bee denyed, but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spring, the dyet should bee according to Winter. And in that sense *Hip.* ioyneth Winter and the spring together in like dyet *Ventres hyeme ac vere natura calidissimi, & somni longissimi, per ea igitur tempora, plus cibi dare oportet, si quidem plus nativi caloris habent. Quo fit ut copiosiore alimento egeant.* But *Scho. Sal.* in the first verse aforesaid, meaneth the latter part of the Spring, wherein wee should eat but a little meate much like as in Summer, yet not so much as in Winter, nor so little as in Summer. But as the time is temperate : so then to use a temperate dyet. And that which we doe eat at that time especially, should bee of good nourishment, because then blood chiefly encreaseth, and such meates such blood, and such blood, such state of body. Now what meats be of best nourishment, I have declared before, and here againe I say, that generally flesh is of greater and better nourishment than fish, *Quia piscinum alimentum est frigidum & humidum,* as *Fuchsius* teacheth.

#### CHAP. 207.

#### Of Summer.

**S**ummer beginneth in Iune, when the Sunne en-  
streth into Cancer. This season is naturally hot and  
dry, because therein heat exceedeth cold, and dry-  
nesse moysture. In this time of the yeare by reason of  
the heat of the ayre without, the pores of the body are  
more



more open, whereby the spirits and naturall heat are the more resolved and wasted, and by that meanes the vertue digestive is infeebled, so that the stomacke and inner parts then are not so well able to digest as at other times. Wherefore to eat much meat in Summer is hurtfull according to the second verse, *Sed calor astat, &c.* But wee must eat a little at once and often as *Galen* teacheth: *Quia & accessione alimenti majore indigent, ut pote per id temporis cute perspirabili exhausti, & quia vires exolutae sunt ac dejectae.* And that which wee eat should bee rather boyled than roasted. Pottage or brothes made of cold herbes, as Lettuse, Endive, Succory, Violets, are then good to bee used. Drinke in more abundance, Wine allayed with water, to hot complexions much, to cold natures lesse.

The best dyet in Summer.

1 Apb. 17.  
Aestate sapa & parum dandum.

In Summer drinke much and eat little.

CHAP. 208.

Of Autumne.

**A**utumne or the fall of the leafe beginneth in September when the Sun-entrencheth into *Libra*. This season of the year is variable, and the ayre changeable in heat or cold. Wherefore it is not cold and dry after the old opinion, but of unequall temperature as *Galen* proveth. And the distemperature thereof is the very cause, *Quae maxime Autumnum morhiferum facit*, as hec avoucheth in the same place. The dyet most convenient for this season is to eat somewhat more in quantity than in Sommer, and more often roasted meates, and to drinke some deale lesse and a little stronger. And especially wee must beware of Sommer fruites, which are most plentiful at this time of the year, for

Sib. 1. de temp. cap. 4.

Dyet in Autumne.

as much as they make ill juice and winde in the body. But how they may bee eaten with lest hurt, I have shewed before in the treatise of fruits.

## CHAP. 209.

## Of Winter.

**W**Inter beginneth in December, when as the Sunne entereth into Capricorne. This season by nature is cold and moyst, for therein cold doth surmount heat, and moysture drought, by reason whereof, the heat of our bodies within is greater and the vertue digestive stronger, for the coldnesse of the aire without, environing our bodies about, must needs keepe in, and unite and fortifie the inward heate, (*ex antiperistasi*) as the Philosopher speaketh, that is to say by position of the contrary. Wherefore digestion being stronger, one may eat as much as he will, that is to say, more than in other seasons, and not onely more but also meats of grosse substance: as Biefe, Pork and such like, *Quia vires valide sunt*. And this also is approved by *Hip. Ventres hyeme & vere natura calidissimi, &c.* alledged before in the spring. And meates roasted are more convenient for this time than sodden, and flesh and fish powdred, is now better than in Summer. As for herbs and fruits especially raw, at all times are to be refused. Drinke in Winter should bee stronger, yet taken in little quantity, because of the moistnesse of the time. *Hip.* briefly setteth downe the dyet of all foure seasons of the yeare. *Aestas & Autumnus cibicopiam ferant difficillime, Hyeme facillime, Vereminius.* This much concerning times of the yeare.

1 Apb. 18.

CHAP.

## CHAP. 210.

Of the times of the day.

Concerning times of the day usuall to eate and drinke which wee call meales, they are divers in divers Countries. But here in England commonly three; that is, Breakefast, Dinner, and Supper, which I shall speake of in order as they bee proposed, if first I give forth that notable Caveat, which is in *Schola cap. 6. Salerni*, alwayes to be observed before we take any sustenance: So that it is, as it were a preparative to meate.

*Tu nunquam comedas, stomachum ni noveris esse*

*Purgatum, vacuumque cibo, quem sumpseris ante.*

*Ex desiderio id pateris cognoscere certo.*

*Hæc sunt signa tibi, subtilis in ore dieta.*

In which verses, two things are chiefly to be noted. First if the stomacke bee oppressed with ill humours, that we eate nothing untill they bee avoided. And whether or no there bee corrupt humours in the stomacke, it is to be knowne *Enidioribus & ructibus*, as *Lib. 1. cap. 4. de locis, aff. Galen* teacheth, and such ill humours as bee in the stomacke, may best bee avoided *vomitioe ac ventris solutione*, as *Galen* sheweth. And for the one practise, that is by vomit, what ease it worketh to a cholericke stomacke. I my selfe have proved these many yeares, following therein the counsell of *Galen*, where hee alloweth the advise of ancient Phisitians touching vomit to be used once or twise every moneth, not fasting but after meate, yea and such things eaten before, as bee *acres & abstersoria*. Bnt I use it commonly at the Spring or fall of the leafe, and no oftner, except great occasion

*Lib. 1. cap. 4. de locis, aff.*

*Lib. 1. de Sa. in cap. 9.*

*Lib. 5. cap. 4. de usu par.*



occasion offered, because often vomiting weakeneth the stomacke, and filleth the head with vapours. And how vomit may most easily bee procured, I have shewed before where I spake of Olives. The second thing to bee noted in the verses aforesaid, is, that wee eat not againe, untill the meate eaten before, bee first concocted, and avoyded out of the stomacke : for otherwise the one will let the concoction of the other, and breed great crudity in the body, which is the originall of the most part of diseases. Now to know when the stomacke is voyde of the meat before eaten, the chiefe token is hunger, which if it be a true hunger, riseth by contraction of the veynes, proceeding from the mouth of the stomach, for want of meate, for, so *Leonhartus Fuchs* teacheth in these words, *Vera famies a penarie sensu fit. gauri vena ex ipso ventriculo velati emulgentes sugentesque trahunt.* Also an other signe of emptinesse of the stomach is shewed in the last verse, to bee slender dyet before going. For when appetite followeth upon small sustenance taken before, it is a plaine token that digestion is ended. These things being observed, and exercise used according to the order set down upon the word (labour) I say with Master *Eliot* that worthy and worshipfull Knight, that in England men and women, untill they come to the age of forty yeares, may well eat three meales in one day, as breakefast, dinner and supper, so that betweene breakfast and dinner bee the space of 4. houres at the least, for 4. houres is the due time assigned to the stomach for the first concoction : And betweene dinner and supper six houres, and the breakefast lesse than the dinner, and the dinner moderate, that is to say, lesse then satiety or fullnesse of

Hunger is the best token of an empty stomacke.

What hunger is and how it cometh.

*In lib. I. Sect. 7. cap. 5.*

English folks may eat three meales a day.

of belly, and the drinke thereunto measurable, according to the drynesse or moystnesse of the meate. But touching breakefasts, whether or no they are to be used, it may bee some question, because they are not mentioned in *Galen* and other antient authors of Physicke, neither are they appointed by order of the Vniversities, but onely two meales of the day spoken of, which bee dinner and supper. But to this question the answer of *Hippocrates* may suffice: *Quibus etiam semel ne an bis, & plus minusue & gradatim præbere cibum conveniat, spectandum. Dandum vero aliquid tempori, regioni, ætati, & consuetudini.* And doubtlesse the temperature of this our Country of England is such, (as I have shewed in my Preface) that our stomacks for the more part, are hotter by reason of the coldnesse of the Clime, and therefore may digest better, and naturally require more meate, and sooner, than other nations that inhabite hotter Countreyes: wherefore I thinke it good for Englishmen not to be long fasting, if their stomackes be cleane and empty, least that happen to them which *Galen* speaketh of. That the stomacke for want of meate draw unto it corrupt humours, wherby hapneth head-ach, and many perillous diseases, for true is that saying of the physicians, *Diutius tolerare famem, ventriculum malis complet huius moribus.* But if the stomacke bee un-  
Whether  
breakfasts  
are to be used  
in England.  
1 Apho. 7.  
Lib. 3. cap. 13. de  
natu. fa.  
1 Apho. 10.  
Break fast  
meats for  
students.

beit herein appetite and custome beare great sway, as they doe in every part of dyet. And if nothing else be to bee had, I thinke it better to take a little bread and drinke, that the stomacke may have somewhat to worke upon, than to be altogether fasting untill noon. Yet I know there is great difference among men in this respect, and some may better bide without meat than others may, which *Hip.* notably setteth forth. *Ieiunium senes non decrepiti ferunt facillime secundum hos, qui constantem etatem agunt: minus ad-lescentes, minime omnium pueri, atque inter eos maxime qui acriore sunt & vividiore ingenio præditi.* Children then and young men untill they come to the age of 35. may not be long fasting without inconvenience. Men of middle age, that is from 35. to 49. yeares, may better beare it, for so *constans ætas* is to bee taken in *Hip.* and *Galen* as *Fuchsius* sheweth, Old men being not decrepit, that is to say, from 50 to 70. yeares, may best of all abide fasting, but after seventy yeares they are to be dieted as children. *Nam bis pueri senes*, as the old proverbe is. But some doubt may be made what the word (*Ieiunium*) should signifie in *Hip.* whether or no it be to be taken as the Divines use it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and evening instead of breakefast and supper, to use bread and drinke, which kinde of fasting is some punishment to the Body, and subdueth the flesh (as I thinke) if it bee rightly used, and the right use is this: *Vt non nisi id quod convenit, & quantum ad virum conservationem satis est, ingeratur.* They therefore that fill their bellies with bread and drinke, or with fish, or with white meates, or with other things being not flesh, yet perchance more delicate, doe not fast

1 *Aphe. 12.*  
Who may best  
abide fasting.

*Lib. 1. Instit.*  
*Sect. 3. cap. 5.*

How fasting  
is to be used.



fast, but breake their fast according to that saying of  
*S. Augustine, Qui sic se à carnibus temperant, ut alias* In Ser. de do. 4.  
*escas difficilioris preparationis, & pretii majoris inquirant,* in ad.  
*multum errant, non enim est hoc suscipere abstinentiam, sed*  
*imitari luxuriam.* Hee therefore that will fast indeed,  
 let him fast after the manner that Gregory hath descri- In Hom.  
 bed. *Abstinentia est quæ edendi horam non prævenit, ut fe-*  
*cit Ionathas in favo mellis: non laetiora querit edere, ut Is-*  
*raelitæ in deserto, non accuratius parere, ut fili, Eli in Silo:*  
*non ad superfluitatem, ut Sodomitæ: non vile quodlibet, ut*  
*Esau adulium in fame concupit.* This kinde of fast may be  
 well called *Parsimonia* and is in a family *Magnam veſti-*  
*ga;* and must be observed aswell in drinke as in meat.  
 For he that doth abstaine from the one and not from  
 the other, doeth fast no more than a swine, that lea-  
 veth not drinking untill the belly be ready to breake.  
 Wherefore this fast is well defined by *Fernelius* in  
 this manner, *Parsimonia non cibi duntaxat, sed & potus* Lib. 2. meth. me.  
cap. 22.  
*qui magis promptiusque quam cibus, tum viscera, tum ve-* The. c. 1. i. i.  
*nas implet, iisque negotium facessit.* But in the foresaid, on of a true  
fast.  
 Aphorisme ( as I suppose ) *Hip.* meaneth that absti-  
 nence, which the Latines call *Inediam* or *Famem*, Inedia.  
 which is a forbearing to receive any meate or drinke  
 at all, which sometime is necessary aswell in sick-  
 nesse as in health, and is named of *Hip. Summe tenu-*  
*issimus victus*, and is to bee used in *morbis peracutis*, and  
 not onely preventeth, but helpeth many maladies. For  
 if it be moderately used, and according to age, time of  
 the yere and custome, it is next in force to bloud let-  
 ting, and worketh like effect in proceſſe of time as  
*Fernelius* declareth at large, for it abateth the bloud,  
 it concocteth raw humours, it expelleth all manner of Lib. 2. meth.  
me. cap. 20.  
 excrements, and is especially good for them which

cap. 20.

have very moist bodies, *Quia inedia siccatur*. And for that cause is reckoned in *Schola Sal.* for one of those seven things that cure the rhume.

Seven things  
good for a  
rhume.

*Ieiuna, vigila, cal-as dape, tuque labora,  
Inspira calidum modicum bibes, comprime flatum.  
Hec bene tu serva, si vis depellere rhuma.*

A remedy for  
scurvy.

2 Apb. 17.

The commodi-  
ties of Ab-  
stinence.

2 Apb. 4.

Beside all this (*Inedia*) is a present remedy for repletion or sitiety, when more meate is received, than the nature of the body may beare, for it is one kinde of evacuation, as *Galen* sheweth upon *Hip.* yet it avoydeth (*ex accidente*) and not (*per se.*) For nature by this meanes being disburdened as it were, from all other actions, and set at full liberty, useth all her power in digesting and expelling, whereby sometimes it commeth to passe, that the belly is loosed of it selfe, and vomit breaketh forth, and the urine is more abundant, and the superfluities of the braine fall downe, and such excrements as bee farre off from the usuall wayes of evacuation, be dispatched *per insensiles corporis meatus*. All these benefits aforesaid wee may receive by moderate abstinence, but if it bee above measure, the moysture of the body is thereby withdrawne and consequently the body dryeth and waxeth leane, and naturall heate by withdrawing of moysture is too much incended, and not finding humor to worke in, turnes his violence to the radicall or substantiall moysture of the body, and exhausting that humour bringeth the body into a consumption. Notable therefore is that saying of *Hip. Non satietas, non famer neque aliud quicquam quod natura modum excedat, bonum*. And so I end touching fasting and breakfast.

CHAP. 211.

Of Dinner.

WHen foure houres bee past after breakefast, a dinner time, man may safely take his dinner, and the most convenient time for dinner, is about eleven of the clocke before noone. Yet *Diogenes* the philosopher, when hee was asked the question what time was best for a man to dine, he answered, for a rich man when he will, but for a poore man when he may. But the usuall time for dinner in the universities is at eleaven, or else where about noone. At Oxford in my time they used commonly at dinner, boyled beefe with pottage, bread and beere and no more. The quantity of beefe was in value an halfe penny for one man, and sometimes if hunger constrained, they would double their commons. This dyet, to eate but one kinde of meate at a meale, and that lesse than fullnesse of belly, though it seeme very slender, yet it is very wholsome, and good students live well therewith, and indeed it is the dyet that Physicke most alloweth. For (as *Pliny* writeth,) *Homini cibis ut lissimus simplex, acervatio saporum pestifera & condimenta perniciosiora.* And reason may perlwade a man that sundry meates being divers in substance and quality, that is to say, some grosse and hard to digest, some fine and easie to digest, some hot, some cold, some moist, some dry, must needs worke great trouble to the stomacke. Neither may they bee well digested at one time, for as much as they require divers operations of nature, and divers temperatures of the stomacke. Notable therefore is that saying of *Avicen.* *Nihil deterius est, quam si multa simul ac varia*

*Diogenes answer touching dinner time.*

*Oxford dyet for dinner.*

*To eate one onely kinde of meat at a meale proved to be the best dyet.*

*Lib. 11. cap. 52.*



An houre is a  
sufficient time  
for dinner.

Schol. Sa. cap. 6.

Long sitting at  
meat is hurtfull

*ciborum genera conjungantur, atque iusto longius, in comedendo tempus protrahatur, quum enim postremum accedit nutrimentum, primum jam aliquo modo confectum est, partes ergo in coquendo non asimulantur, atque inde sanemorborum scaturigo, qui ex repugnantium sibi humorum discordia nascuntur.* Hereby we may understand, that it is not onely hurtfull to feed on sundry meats at one meale, but also to prolong the time in eating two or three houres, with talking and telling of tales, as our manner is here in England at great feasts. But an houres space, by the judgement of *Arnol.* is a sufficient time for one meale. And in the Universities commonly lesse time will serve, for as it is in the old Proverbe, A short horse is soone curried. But the Archbishop of Yorke, of whom *D. Wilson* speaketh in his Rhetoricke, farre exceeded this time, for as the Italian merrily construed it, this great Prelate sate three yeares at Dinner. And in time past, when Prelates were as Princes, I meane before the suppression of Abbeyes, as their fare was great, so they sate a great while at meat. And at this day, such as be of great estate, Ecclesiastica'l or Temporall, they may by authority sit so long in the glorious chariot of *Intemperantia*, untill they be carried as prisoners into the dungeon of *Crapula*, where they shall be fettered with gowts, racked with fevers, pierced thorow with plurifies, strangled with Squinances, and finally, cruelly put to death many times in youth, or in the flower of their age, when they would most gladly live. But herein I speake against mine owne profit, and the commodity of all them that professe Physicke. *Nam intemperantia medicorum nutritrix.* But for my part, I had rather be without suke, than that any man through his intemperate feeding should have cause

cause to see mee or feed me, and to that end I have with my great travell written this whole booke. Wherefore I advise all men not to linger the time long in eating and drinking superfluously, but to have alwayes in minde that golden verse;

*Esse decet vivas, vivere non ut edas.*

Man feeds to live, and liveth not to feed. Yet a reasonable time to eat in is necessary, for to eat over-greedily, and to snatch up our meat hastily, is hurtfull, and hindereth concoction; and to chew our meat well, and to swallow it downe leasurely, is a great furtherance to the well digesting of the same. And indeed, it is the very end and purpose why the teeth were ordained. For as there be three concoctions, the first, in the Stomacke, the second, in the Liver, the third, in every part of the body. So there bee three places of preparation; the mouth to prepare the meat for the stomacke: the veines called (*Miseraica*) to prepare for the Liver: and the uttermost veines of every member, to prepare for nourishment of the parts themselves. Wherefore a dinner while must needs be had. And to sit a while after dinner is not unwholsome, according to that old English saying; After dinner sit a while, and after supper walke a mile. Yet in *Schol. sa.* it is counted wholsome; *Surgere post epulas*, cap. x. that is, to stirre or walke a little after meat, that thereby the meat may descend to the bottome of the stomacke. Both may be done conveniently: for it is no good manner to rise up from the table eating, or to rise up by and by after meat is out of the mouth.

Three concoctions, & three preparations of the meat received.

To sit a while after meat, how it is to be taken

## CHAP. 212.

## Of Supper.

**A**Bout foure houres or six after that we have dined the time is convenient for Supper, which in the Vniuersities, is about five of the clock in the afternoon. But in the country abroad they use to sup at six, and in poore mens houses, when leisure will serue. The dyet most wholsome to be used at Supper is set down in *Schola Salerni*, *Cœnatoparum*, and againe in this manner.

Cap. 1.  
Cap. 3.

*Ex magna cœna stomacho fit maxima pena,  
Vt sis nocte levis, sit tibi cœna brevis.*

Whether dinner or supper  
should be  
greater.  
Diff. 121.

Institut. li. 2.  
Sect. 4. cap. 3.

So that in both places, wee are counsailed to make a light Supper, because much meat eaten at night, grieveth the stomach, and letteth naturall rest, wherefore of good policy (as I thinke) was it provided at Oxford, that upon festiual dayes, when as they fared sumptuously at dinner, yet at supper they should have little more than ordinary commons. But here riseth a great question, whether a man should eate more at dinner or at supper. *Conciliator*, a famous Physician is of that minde, that more meate should bee eaten at dinner than at supper, because the heat of the day, joyned to the naturall heate of the body may digest more, and for that nature in the night season hath enough to do to digest the superfluities of meat eaten before, and should not therefore be letteth with much meat taken in the evening. *Leonhartus Fuchsius* contrariwise proveth that the Supper for the most part should bee greater than the dinner, because the coldnesse of the night and sleepe doe greatly helpe concoction



coction, and the time from Supper, to Breakfast or Dinner, is much longer than betweene dinner and supper. But this question may easily bee determined, and these great Clerks reconciled after this manner. They that be lusty and strong of nature, and travel much, may eat more at Supper than at Dinner, because in them there is no need of digestion of superfluities, but onely to strengthen their bodies, which may best bee done in the night time when the senses are at rest. But they that be diseased or aged, or troubled with rheumes; as the most part of students bee, and others also, (*Qui sedentariam vitam agant,*) these I say, should eat little at Supper, because nature in the night following should not bee hindered in the concoction of raw and superfluous humours. *Quos somnus maxime conficit, & benignos reddit.* And to these men, the verses aforesaid of *Scho. Sal.* must bee applied. And for as much as the whole booke of *Scho. Sal.* was written specially for English men, as appeareth by the Preface, it shall be hurtfull for none to follow the said precepts, considering that there is not any one more annoyance to the health of mens bodies in this Realme of England, than distillations from the head, commonly called rheumes, the occasion whereof some impute to much drinking of Beere, but I thinke that the great moisture of the aire of this Realme, for wee have *pluvium & nebulosum cælum*, (as *Iulius Agricola* saith) and the continuall growndize, and daily feeding on sundry meats at one meale, is the very cause why English men be so rheumaticke above other nations, for repletion breedeth crudity, and of crudity proceed rheumes, and of rheumes Goutts, Dropfies, Palfies, and other innumerable maladies.

The question answered touching more meat or lesse to be eaten at dinner or Supper.

The cause of the mes in England.

Ee

Where-

1. Apbo. 17.

Wherefore it behoveth every man that would live in health, to feed moderately, whether it bee at Dinner or Supper, and moderate feeding is according to the strength of the stomacke, to take more or lesse, so it be without griefe. For as *Hippocrates* writeth, where meat is received much above measure, that maketh sicknesse. Yet because it is hard alwayes to hold the meane, and divers occasions may make a man to forget himselfe at meat, if he misse the marke, and shoot over at Dinner, yet let him withdraw his hand, and hit the marke at Supper. Wherefore let Students avoid that Epicurisme, which is too too much used in England, and especially of Merchants, to make great Suppers, and to sit eating and talking for the space of three or foure houres. Yea, and after Supper, for feare lest they bee not full gorged, to have a delicate banquet, with abundance of Wine, not leaving nor scant rising (excepts it bee for necessities) untill it bee time to goe to bed : no nor then neither oftentimes, but so continuing in carowing and quaffing untill mid-night, or after, except they happen to fall a sleepe at the boord, or to fall downe under the boord. But let Students remember, that *summum bonum* is in *virtute*, non in *voluptate*. Yet one lesson remaineth in *Schola Sakerii*, concerning Supper, which is this;

Cap. 38.

To drinke before supper or dinne, used of some.

*Vt vites penam, de potibus incipe canam.*

Which is not so to be taken, as the words doe seeme to import, that one ought to beginne his Supper or meale with drinke, though I have knowne some to use that order, drinking a draught of Wine before they eat, thereby the better to stirre up appetite, and to fortifie concoction. And as good drinkers use to say,

it

it is great cleanness to wash the pot before wee put in meat to bee boyled. But the true meaning of the verse is, (as *Arnoldus* expoundeth it in the same place) that we should beginne our Supper with meats moist and easie of digestion, as Pottage, Broths, and such like; which interpretation, whosoever shall thinke strange, hee may reade the like in *Galen* upon *Hippocrates*, where he saith; *Facilius est impleri potu quam cibis*. And when Supper is ended, wee must not forthwith goe to bed, but according to the old English Proverbe, after Supper walke a mile: or at the leastwise, refraine from sleepe two or three houres, and if wee make a great Supper, then foure houres is but a sufficient time for the consuming of the vapours which ascend from such meat as hath beene plentifully received: for, *Quatuor horarum spacium ventriculo ad concoctionem ingesti cibi ascribitur*, as *Leonhartus Fuchius* writeth. Yet I know this time is longer or shorter, according to the temperature and strength of the stomack. And if wee walke abroad after Supper, which is the common guise of the Universities, then it shall bee good to follow the counsell in *Schol. Sal.* annexed to the second Chapter, as followeth;

2. *Apho.* 11.

What time the stomack requireth for concoction.

In *Medi.* li. 2. Sect. 4. cap. 3.

Where wee should walke after supper.

*Fons, Speculum, Gramen, hæc dant oculis relevamen,  
Mare igitur montes, sed serum inquirito fontes.*

Or after the old Meeter;

*Mane petas montes, post canam flumina fontes.*

Which verses I wish all Students to beare well in minde, not onely for walking after Supper, but that in walking they may have a double commoditie, as well in preserving their sight, as in digesting their meat. And now to conclude with the saying of *Arnoldus*, if a man could bee contented with one meale a day, it



One meale a  
day were bet-  
ter taken at  
noone than at  
night.

were better to take it at supper than at dinner, so that we be not diseased in the eyes or in the braine, for then it were better to take it at dinner, for the repletion of the supper hurteth sore the braine and eyes. Wherefore I conclude, that generally, whether a man make but one meale, or two in a day, it is more wholesome to take more at noone than at night. Great suppers then, and late suppers, must bee banished from all healthfull houses.

## CHAP. 213.

## Of the age of the party.

What age is,  
and what dif-  
ference in age.  
In lib. 1. Sect. 3.  
cap. 5.

**T**He third thing appertaining to diet, is the age of the partie, which may the better be perceived, if first I define what age is, and what difference there is in age. Age after *Fuchsius*, is that race of life, wherein manifestly the state of the body of it selfe is changed. And in the same Chapter, according to *Galen*, he maketh five parts or differences of age, to wit, Childhood from our birth to fifteene yeares, hot and moist. Adolescence, from fifteene yeares to five and twenty, of a meane & perfect temperature. Lustie *Inuentus*, from twenty five to thirty five, hot and dry. Middle age or mans age, from thirty five yeares, to forty nine, declining to cold and dry. Old age from forty nine yeares, untill the end of life, naturally cold and dry, as touching the substance of all parts of the body, though accidentally by excrements, as spittle, flegme, & such like, it may seeme to be of moist temperature. In all this course of life, there is a continuall change of the body, but especially every seventh yeare, which of the Philosophers is called, *Annus Criticus*, the yeare of Judgement,

judgement, at which time ordinarily (as they say) we are in greater danger touching life and death, than in other yeares. How be it evermore that saying of Iob is true, *Homo natus de muliere, brevi vivens tempore, repletur multis miseriis: qui quasi flos egreditur, & conteritur, & fugit velut umbra, & nunquam in eodem statu permanet.* Cap. 14.

Which Hippocrates also confesseth in the very first Aphorisme saying, *ἡ βίη βραχύς, vita brevis.* And if we consider well the state of mankinde in this life, wee may see that a man beginneth to die as soone as hee is borne into this world, for that the radicall moisture, which is the root of life, can never bee restored and made up againe, so good as it was at our nativity, but continually by little and little decayeth untill the last time of our life. Yet by that moisture which com-

Man beginneth to die as soone as he is borne.

meth of nourishment, through meat and drinke, it is preserved and prolonged, so that it is not so soone wasted and consumed as otherwise it would bee. Like as in a Lampe, by powring in oyle moderately, the light is long kept burning, yet it goeth out at the last.

How meat and drinke do preserve life.

And this is it which Hippocrates speaketh; *Interficit nos calor ille qui corpora produxit.* Yet in the beginning of our age, while nature is yet strong, more of the nourishment is converted into the substance of the body, than is consumed: And that while the body increaseth and groweth. Afterward, so much onely is restored as is wasted, and then the body is in perfect growth: at length nature waxing weaker, is not able to restore and repaire so much as is wasted and decayed; whereby the body beginneth to decrease, and the powers and strength thereof bee more and more diminished, untill such time as life, even as the light of a lampe, bee cleane extinguished. And this is called

Gal. de mor. ca. 3.  
One cause of life and death in man.

Naturall death what it is.

A divers diet  
requisite in  
youth and age.  
1. Apba. 14.

The naturall  
diet of all ages.

Diet of lustie  
youth.

naturall death, which few attaine unto, but are prevented by death casuall, when by sicknesse, or otherwise, the said *Humidum radicale*, or *Primigenium*, is overwhelmed and suffocate. Now the meanes to preserve this naturall moisture, and consequently to preserve life, is to use meats and drinks, according to the age of the person. For the diet of youth is not convenient for old age; nor contrariwise, *Hippocrates* teacheth; *Qui crescunt, nativum calidum habent plurimum; itaque copioso quum egeant alimento, abunde ipsis suppeditare oportet, alioqui corpus consumitur. In senibus vero inest calidi parum, paucis propterea succulentis, egent: siquidem multis extinguitur.* Wherefore in youth especially, while we are in growing, we should feed more largely, and nature it selfe doth crave, as it appeareth in children. For (as it is said) children and chicken, would bee alwayes picking. And the nourishment that is most convenient for children, should be of hot and moist temperature. For in sicknesse and in health, this *Maxima* is generally to be observed, *Sani similes semper postulant cibos, agri autem contrarios.* And therefore young men from 14. yeares, untill they be 25. yeares old, as they be of most temperate complection, so do they require food of equall and like temperature. But young men above 25. untill they draw toward 40. yeares, as they be hot & dry of complection far above the meane, so do they require a contrary diet. And the contrary diet must be understood in substance and quality. And the degrees, as well of the temperature of the body, as of the meats, ought to be equall and like, as neare as may be. For where the meats do much exceed in degree the temperature of the body, they annoy the body, in causing distemperance, as I have shewed before, where I have



have spoken of the quality of meats. Wherefore in lusty youth we should eat meats more grosse of substance, colder & moister. Also salads of cold herbs, & to drink seldome wine, except it be allayed with water. Old age is naturally cold and dry, and therefore requireth a hot and moist diet. And because naturall heat & strength is decayed, restorative meats are then most convenient; and such as bee easie to digest, often bathing, hot wines, and much sleepe, is good for old men. According to that verse wherein the diet of old age is prescribed;

*Vt lavit sumpsitque cibum, det membra sapor.*

Aged men should not feed so largely as the younger sort, but to eat often, and but a little at every time. As I have declared in the diet for Summer, for the Summers diet is most fit and agreeable for old age. For it fareth by them as it doth by a lampe, the light whereof is almost extinct, which by powring in of oyle by little and little, is long kept burning, and with much oyle powred in at once, it is cleane put out. But here I thinke it good to set downe some particular examples of diet of old men in time past, which notwithstanding evry man may follow as he thinketh good. Terence in Andria, setteth forth the Supper of old Chremes, in this manner; *Olera & pisciculos minutos obolo in cenam senis*. But such a supper were more meet for a sh-

Diet of old men.

Sundry examples of old mens diet. Chremes supper in Terence.

wednesday, or good Friday, than for Shrove-tuesday. And I would wish all loytering students to fare no better. Antiochus a Physitian, as Galen reporteth, above 80.

yeares of age, used three meales a day, with frication, bathing, and exercise accordingly. His breakfast commonly was; *Panis cum Attico melle, plerunq; cocto rarius erulo*. His Dinner was, *Primum iis sumptis que alvum*

De Sa. tu. lib. 5. cap. 4. Antiochus diet. A good breakfast for old men

*dejiciunt*

Telephus dict.

For whom ho-  
ny is wholsome  
and for whom  
not.  
Lib. I. de Ali. Fa.  
cap. I.

Pollio Romulus.

Lib. 12.

*deiciant, post hac maxime piscibus, vel quos saxatiles vo-  
cant, vel qui in alto mari degunt, rursus in cana a piscium  
esu abstinent, & boni succi aliquid, ac quod non facile pu-  
tresceret, sumpsit. Vtique aut sar mulso, aut avem ex iure  
simplici. Telephus the Grammarian, as it is in the same  
Chapter, who lived almost a hundred yeares, used  
this diet following; Is hyeme bis mense lavabatur, aestate  
quater, mediis harum temporibus ter. Quibus vero diebus  
non lavabatur, iis circa tertiam horam unctus est cum exigua  
frictione: mox mel optimum crudum alicui in aqua cocta per-  
mixtum esitabat, eoque solo contentus pro jentaculo fuit. Præn-  
debat septima hora & paulo citius, primum oleribus sumptis,  
deinde piscibus gustatis, aut avibus, vespere autem tantum  
panem ex vino misto edebat. In these two examples I note  
that these old men brake their fast commonly with  
honey. And that for good cause, for honey is very  
wholsome for old age, and such as bee flegmaticke,  
and unwholsome for youth, & such as be cholerick, as  
*Galen* proveth, where he telleth a story of an old man  
and a young man, who contended about honey, by ex-  
perience of their owne bodies, the one affi ming that  
he had proved it wholsome in himselfe, and the other  
avouching the contrary. Which controversie *Galen*  
determineth in this manner: *Mel calidis & siccis est ad-  
versissimum: frigidis vero ac humidis utilissimum.* But the  
benefit of honey in old mens diet, may likewise bee  
perceived by the examples following: *Pollio Romulus*,  
who was above an hundred yeares old, (as *Plinie* af-  
firmeth, being demanded of *Augustus* the Emperour,  
by what meanes he lived so long, and reteined still  
the vigour or liveliness of body and minde, hee an-  
swered, that he did it inwardly with Meade, which is  
a drinke made with honey and water, and outwardly  
with*

with oyle, meaning friction and unctiōn, which were used in Greece and some other countries in old time, as I shewed in my treatise of exercise. *Democritus* also the great Philosopher, being demanded how a man might live long in health he answered, if hee wet him within with hony, and without with oyle. The same Philosopher, when he was an hundred yeares old and nine, prolonged his life certaine dayes with the evaporation of hony (as *Aristoxenus* writeth. ) To these may bee added the example of *Galen* himselfe, whose dyet principally should be followed of students. *Galen* (as hee saith of himselfe) by meanes of his good order and dyet, was never vexed with any sicknesse, after he was 28 yeares old, untill the time of his death, except the grudge of a fever of one day, and that happened only by too much labour. He lived (as *Caelius Rhodigi-* *Auten. Lect.* *Lib. 30. cap. 12.* *writeth*) 140 yeares, and dyed only for feeblenesse of nature, which, (as I have shewed before ) is called *mors naturalis*, when a man dyeth as an apple that falleth from the tree when it is ripe. The order of his life was thus, He used such abstinence in meat and drink, that he left off always before satiety or fulnes of belly, which we commonly call, to rise with an appetite, and is indeed the principall point in preserving of health. Againe, he never eat any crude or raw thing, as fruits, herbs, roots and such like. Which may be a second caution for all men to observe. Whereby he had alwayes a sweet breath. Moreover as leysure would suffer, he used bathing, friction and exercise. Yea sometimes in the winter season when he was in the country, he refused not to cleave wood, and to punne barly, and to doe other country works, only for the exercise of his body, as himselfe witnesseth. Whereof at length arose

*Democritus.*

*Galen.*

*Lib. 5. de Sa. m. cap. 1.*

*Auten. Lect.*

*Lib. 30. cap. 12.*

*Galen's dyet.*

*Lib. 2. de Sa. m. cap. 8.*

*Galen's valeundo.*



Securis.

this Proverbe, *Galeni valetudo*, and is as much to say, as a most perfect state of health, which I wish to all good Students, and the way to attaine it, is to keepe *Galeus* diet. And for a conclusion of this point, I will here recite the diet for old and weake folks, prescribed by master *Securis*, in his Almanacke 1580. They must make (saith he) in Winter, two or three meales a day according to their appetite and custome. They should eat either a soft roasted egge to their breakfast, or a peece of a toste and butter, or a messe of hot milke, with crums of white bread and Sugar, or a cawdale, or Almond milke, or such like thing, that may bee sone digested before their dinner. I have knowne (saith hee) some old men would eat in the morning a peece of a toste dipped in Muscadell in the Winter, and in Claret Wine in the Summer, drinking after it a draught of the same Wine, which thing, his father, a Doctor of Physicke, was wont to doe many yeares in his old age, who was above 80. yeares when he died, being in his life time seldome or never sicked. And thus much touching diet of all ages.

## CHAP. 214.

## Of Order.

**T**He sixth and last thing to be considered in meats is order in eating; which greatly helpeth or hindereth a mans health; for good order in diet is of no lesse force than it is in life and conversation. Whereof we need no better prooffe, than the example of *Galen* himselfe, whose words be these, *Post octavum & vigesimum annum, quum persuasissem mihi esse conservandæ sanitatis rationem quandam, præceptis ejus per totam deinceps vitam*

Lib. 3. de Sana.  
cap. 8.

*vitam parvi. Ita ut ne minimo morbo post laborarim, nisi forte (quæ tamen rarius accidit) diaria febris: quum alioqui liceat hanc quoque in totum effugere, si quis liberam vitam sit nactus.*

The benefit of an orderly diet.

Hereby it appeareth that there is an order in diet, which if a man duly observe, hee may preserve himselfe from sicknesse all his life long. But some peradventure will disprove mee by their owne experience, and by the example of others, who keeping no diet at all, nor observing any order in receiving of meat and drinke, are yet more healthfull, and more lustie and strong, than they that keepe a precise diet, and eat and drinke as it were by weight and measure.

Whereunto I answer, that a sound body, and strong of nature, may for a time suffer surfet, and beare immoderate diet, without any manifest maladie: but yet at length it will fall out according to that principle of Physicke which never faileth, *Intemperantia et a juventute effeta parit senectutem*: A riotous youth breedeth a loathsome age. For as the Lawyer saith, *Quod defertur non aufertur*. If you sow ill seeds in a Garden,

they shew not themselves by and by, but yet in proccesse of time they bud forth. Even so diseases are bred in mens bodies by little and little, and at length they are perceived. Notable therefore is the saying of Avicen,

*Ille cui mala nutrimenta concoquuntur non gaudeat ex hac, noxa enim, etsi ad tempus fortasse delitescit, temporis tamen successu sese exerit. Et gravissimam certissimamque neglectæ artis medicæ pœnam affert.* With whom Galen

3.1. doct. 2. c. 7. 3.

agreeth also, where he saith, that evill meats, *Quamvis protinus nullam juvenum corporibus sensibilem lesionem in-*

De sacco. boni. & villos cap. 2.

*ferant, sensim tamen occulteque crescente vitio, cum iam ætas progressu temporis inclinavit, articulos nervosque & viscera iis morbis vexant, qui vel difficulter admodum, vel*

The due order  
of recei-  
ving of meats.

*omnino telli non possunt.* And commonly so it falleth out, that they which lead a disordered life, either live not untill they be old, or if they come to age, they are tormented with sundry diseases, as gowt, stone, dropfie, leprosie, fevers and such like. Wherefore it is better to preserve health by sobriety, and temperance, than by surfet and disorder, to make the body weake and sickly, and odious both to God and the world. Yet I thinke it not convenient for a man in perfect health to observe a precise rule in dyet. But yet where the stomacke is feeble, as is of the more part of citizens, and well nigh of all them that be studious in learning, or weighty affaires, there ought to bee more circumspection, that the meate may be such, as that either in substance, or in quality, or quantity, or time, or order, nature being but feeble, be not rebuked or too much oppressed. And the due order in receiving of meats is thus, that such things as bee of light digestion, bee taken before those things that bee hardly digested: Also that such things as mollifie and loose the belly be taken before other meates, as pottage, brothes, milke, rene egges, butter, and such like, before flesh, and boyled flesh before rosted. And cheese and fruits, which be stipticke and binding, as Quinces, Medlars, Peares, should be eaten last after all other things. And this is the due order in eating, and most wholesome for all men, ( in my judgement, ) which notwithstanding some men following their owne appetite, doe pervert, as I have knowne an honourable person, who upon fish dayes, would eat Egges last after cheese: and one worshipfull that would eat milk last, which is a common use in Lancashire: for there the servants thinke they have not well dyned or supped



ped, unlesse they have a sope of colde milke after all, as they use to speake. And the Flemings use to eate Butter last after other meates. So that almost a man may say: as divers men desire divers meates, so use they divers orders in eating. But here in England where we feed on divers sorts of meates at one meale, the order commonly is thus: that first wee eate pottage or brothes, then boyled meates, after that roasted or baked, and in the end cheese and fruits. But here riseth a question, which I have heard oftentimes moved at the table: that it were better to eate fine meates first, and grosser meates afterward, if perchance any corner were left unfilled. For now wee fill our selves before with grosse meates, so that when fine meats and the best meats indeed come to the boord, we can eate little or nothing for want of appetite, but not for want of will, as I thinke. Wherefore it were better (say they) to beginne our meale where we make an end. And if wee leave any for the Servitors, to leave of the worst meates, and not of the best. This is a strong argument in some mens opinions, and greatly grieveth those that bee disciples of *Epicurus*. But this question in mine opinion may be very well answered in this manner. First I say that one manner of meat agreeable with the person that eateth it, were the most sure dyet for every complexion. And next I say, that for as much as our stomacks in England most commonly be hot and cholericke, that grosse meats be most convenient to be eaten first, for in a hot stomacke fine meats if they were first taken, would be burned before the grosse meates were digested. Contrariwise in a cold stomack the little heat is suffocate with grosse meate, and fine meate

Whether fine meate or grosse should be eaten first.

The English custome defended, to eate grosse meates first, and fine after.

## The Harven of Health.

left raw for lacke of concoction : whereas, if the fine meat be first taken moderately, it stirreth up and comforteth naturall heat, and maketh it more able to concoct grosse meats, if they be eaten afterward, so that it be in small quantity. And this is the best reason that I can yeeld of our English custome, to beginne our meales with grosse meats, and to end with fine. And so I end my treatise of meats.

### CHAP. 215.

#### Of Drinke.

**N**Ext after the word *Cibus*, there followeth in *Hip.* (*Potus*) which is the third word of the sentence, and is to be used according as it is in order proposed; that is to say, first exercise, then meat, and thirdly, drinke, and not contrariwise. Wherefore, they that drinke before they eat, keepe not the due order of diet. And the order of England is, (as it is noted by *Arnoldus* upon *Schol. Sal.*) *Communiter quacunq; diei hora bibere voluerint Angli, bolum sive morsum panis presumunt.* And the very order of service doth confirme the same : for commonly we use to set bread & meats upon the table before drinke. Yet many good Malt-wormes, setting all order aside, beginne strait to cut their meat with the spigot. I deny not but occasion in some may so serve, that they must needs drinke before they eat. But I speake of the common order which is commonly to be observed. The chiefe causes why drinke is necessary, be two : First, to preserve naturall moisture. Secondly, to make the meat that is eaten to pierce and descend the better into the places of digestion. The desire of drinke and the best sawce

to

We should not  
beginne our  
meale with  
drinke.  
Cap 38.

Drinke is necessary, for two  
causes.

to season it, and to make us to like it, whether it bee better or worse. is, *sitis*, which after *Aristotle*, is, *Appetitus frigidus & humidus*, and is caused, à *calore & siccitate*, as *Galen* sheweth : for heat working upon moisture, for the nourishment of the body, causeth the drinke, whereof cometh thirst, the remedy whereof is drinke, which is to be used as *Galen* prescribeth ; *1 otionis is modus erit, ut nec in ventriculo innatet, nec fluctuationis ullius sensum invehat*. And *Dioscorides* much after the same manner sheweth the use of drinke, saying, *Non sitire & modice cibos proluui, optimum est præceptum*, So that to quench thirst, and moderately, as it were to water the meat, whereby it may be the more easily conveighed to the places of digestion, is the right use of drinke, and whatsoever is more than this, is superfluous. The same lesson is taught in *Schola Salerni*.

What thirst is  
and how it is  
caused.

Lib. 1. Simp.  
cap. 32.

Lib. 7. Metab.  
cap. 6.

Lib. 5. cap. 7.

The right use  
of drinke.

Cap. 18.

*De qua petetur, stomachus non inde gravetur.*

That is to say, we ought to drinke moderately, so that the stomacke be not hurt thereby, nor drunkenesse caused : for much abundance of drinke at meales, drowneth the meat eaten, and not onely letteth convenient concoction in the stomacke, but also causeth it to passe faster than nature requireth, and therefore engendreth much flegme, and consequently rheumes, and crudenesse in the veines, debility and slipperinesse of the stomacke, continuall flux, and many other inconveniences to the body and members. And after the better opinion of Physitians, the drinke would rather be mixt with the meat by sundry little draughts, than by one great draught at the end of the meale. For the mixture well tempereth the meat without annoyance, and a great draught with much drinke, drowneth the meat, rebuketh naturall heat, which then

The discomforts  
of much drinke  
used at meales.

To drinke little  
often, is better than  
to drinke much  
at once.

worketh



worketh in concoction, and with his waight driveth downe the meate too hastily. Yet some I know count it a jolly matter and princelike to forbear drink unto the end of their meales, and then to carouse lustily, a whole pinte or a quart of Wine, Ale or Beere. But this custome is beastlike rather then princelike: for what doth a bruit beast other than eat his fill of meate, and drinke abundantly, afterward? Better therefore is that counsaile of *Scho. Sal.*

cap. 38.

*Inter prandendum sit saepe parumq; bibendum.*

*Vt minus egrotet, non inter fercula petet.*

Drinke be-  
tweene meales  
not good.

That is to say, at meate, whether it bee breakefast dinner, or supper, wee should drinke little and often. And betweene meales we should forbear drinke, except very great thirst doe require it, especially if the meate that we have eaten, bee yet undigested in the stomacke, and not past the first concoction. For then to drinke interrupteth the office of the stomacke in concoction, and causeth the meat to passe faster than it should doe, and the drinke being cold, it rebuketh naturall heat that is working, and the meate remaining raw, it corrupteth digestion, and maketh crudenesse in the veynes. But after the first concoction is ended, & a little before we take other meat we may drinke a little Wine, Beere, or Ale, yea, though we be not thirsty, as *Arnoldus* teacheth upon *Scho. Sal.* for this drinking (saith he) prepareth the stomack to receive other meate, and causeth the meate that is once concocted to depart more easily from the stomacke to the liver, where it must be the second time concocted, yet always foreseene that the drink be in a little quantity, and if thirst procure it, let it also be smal. And this kinde of drinking he calleth *Potum dilatum*, for so he distin-

cap. 32.  
Drinke dilata-  
tive.

distinguisheth of drinke, *Notandum triplicem esse potum, permixtuum scilicet, delativum, & sitis sedativum.* The first is to be taken at meales, though we be not thirsty: The second betweene meales: The third at the meals end of such as be in good temper. And if any of these three uses of drinke be omitted, the drinke delative may be best spared, for it is most wholesome either not to drinke betweene meales, or else to drinke but little, and that small. But some I doubt will abuse this distinction, and drinke more often then they need, and will alleadge that they doe it for one purpose or other, and so will all day bee occupied in *permiscendo, deferendo, or sitim sedando.* But I advise them rather to follow the counsaile of *Cato, Quod satis est bibe.* And concerning drinke at meales, at the beginning the drinke would bee strongest, and so toward the end more small, if it bee Ale or Beere, and if it bee wine, more and more allayed with water, and if wee have both Ale and Wine, it is better (saith *Arnold*) upon *Schola Sal.* to drinke Ale or Beere in the beginning of dinner or Supper than wine. For if wee begin with wine, by reason nature greatly desireth it, the superfluities gathered together already in the stomacke, together with the wine, shall be drawne off the stomack, and conveyed into all the parts of the body, but nature doth not so desirously draw Ale. And againe, the grosser, dryer, and colder meat is, the stronger should the drinke bee, and the more subtile, hot and digestible the meat is, the weaker the drinke ought to bee. Wherefore wee ought to drinke stronger wine with Beefe, than with Chickens, and stronger wine with fish than with flesh, yet very strong Ale or Beere, or hot wines and sweet, as Muscadell or Malmesey,

Three sorts  
of drinke.

What drinke  
should be used  
in the begin-  
ning of meales,  
and what after.

cap. 18.

Strong drinke  
or spiced, is  
not good to be  
used with meat.

Sack or *aqua  
vite* when they  
may be drunke  
after meat.

Seven sorts of  
drinke used in  
England.

or made with spices as Hippocras, are not commended at meales, except it be for a draught or two at the beginning of grosse meats, for the meat by them is rather corrupted than digested, and they make hot and stinking vapours to ascend up to the braine, yet if the stomacke be very windy, or so cold and feeble that it cannot concoct such a quantity of meat as is required to the sufficient nourishment of the body of him that eateth, or hath eaten raw herbs or fruits, whereby hee feelerh some annoyance, then may he drinke last incontinent after his meales, a little quantity of Sacke or good *Aqua vite* in small Ale. But if he have much choller in his stomacke, or a headfull of vapours, it were much better that he did neither drinke the one nor the other, but rather eat some coriander comfits, or a peece of a Quince roasted or baked, or in a marmalade, and after rest to amend the lacke of nature w<sup>th</sup> his sleep, moderate exercise, and playsters provided for comforting of the stomacke. This much generally of drinke, and the use thereof. Now I shall particularly handle all such sorts of drinckes as be commonly used with us in England, which be as I Iudge seven in number, to wit, Water, Wine, Ale, Beere, Cyder, Metheglin, and Whey.

### CHAP. 216.

#### Of Waters.

**W**ATER is the chiefe of all liquors, not onely because it is one of the foure Elements, but also for that it was the very naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holy Scriptures in *Genesis*, there

was



was none other drinke used nor knowne but water, from the creation of the world untill Noah his flood, during which time men lived eight or nine hundred yeares. Also after the flood of Noah, both Princes and people in all ages dranke water, especially in Asia and the East Countries as appeareth by the history of Moses, and the children of Israel in Exodus. And in Greece likewise it was used for a common drinke, as Galen declareth in diverse places of his works, but especially in the first booke, where he affirmeth, *Aquam puram omni*

Water is the most antient drinke.

*et uti utilissimam esse.* And that water to be best, *cujus ad orientem solem fons erumpit, quæq; permeatu aliquem mundum, aut puram colatur terram, eademque calefit ac refrigeratur ocysime.* But leaving Asia and Grecia aside, and returning home to England, if any shall demand whether or no it bee as wholesome for English men to drinke water, as for them that dwell in other Countries, M Elot in his Castill saith, that if men from their infancy were accustomed to none other drink but water onely moderately used, it should bee sufficient to keepe naturall moysture, and to cause the meat that is eaten to pierce and descend into the places of digestion, which are the purposes which drinke serveth for.

De Sa. tu. c. II. What water is best after Galen.

Whether it be good for Englishmen to drinke water. cap. 8.

As in Cornwall although that the country be in a very cold quarter, yet many of the poorer sort, which never or very seldome drinke other drink than pure water, be notwithstanding strong of body, and live and like well untill they be of great age. *Adeo a teneris assuescere multum est.* But otherwise except the custome of drinking of water, I thinke as it is in S. Sal.

Cornish men drinke much water.

cap. 27.

*Potus aquæ sumptus comedenti incommoda præstat.*

*Hinc friget stomachus, crudus & inde cibus.*

That is to say, the drinking of water with meate,

When cold  
water may be  
drunke.

Cold water and  
Sugar good to  
coole and  
cleere the sto-  
macke.

What drinke  
is best when  
one is hot.

cooleth the stomacke over much, and so letteth digestion, and maketh the meat that is eaten to bee raw. The like effect it hath, if it be drunken after meat, except it bee after a great surfet, or when thirst happeneth after drinking of much wine. For in these cases, cold water drunken is a generall remedy, and I have knowne many by drinking a good draught of cold water to bedward, have thereby had quiet rest all night after, and in the morning also it is right wholesome for him that drunke too much overnight, to drinke fasting a cup of cold water, especially if hee bee thirsty: for that will cleanse the stomack, and repress the vapours and fumes, and dispose it to reteine new sustenance. Some also have I knowne that would oftentimes in a morning fasting, drinke a draught of cold water with a little white Sugar, of purpose to cleare and coole the stomacke, and have by that meanes (as they thought) avoided much flegme. But herein alway respect must bee had to him that drinketh it, for to young folks, and them that bee hot of complexion, it doth lesse harme, and sometime it profiteth. But to them that are feeble, old, flegmaticke or melancholy, it is not convenient, for it destroyeth naturall heat, it grieveth the brest, and taketh away the appetite of the stomack, and is very hurtfull to all the sinewy members, and this caveat I will give to all such as be thirsty through great labour and travaile, that they drinke not much cold water in their heat or thirst, for thereby I have knowne many fall into sicknesse, and I thinke it better to drinke a draught of Sacke or good wine, or as they use in Lankashire, a hot posset at such times, than small drinke or cold water. For though small drinke or cold water seeme to quench thirst better than wine because

cause it moystneth and cooleth more, yet wine being more agreeable with nature, and of more subtile substance & operation, is sooner drawne off the members, and consequently sooner satisfieth and fills the veines, and so quencheth thirst without any great alteration of the body: whereas water or small drinke by the great coldnesse thereof, sodainely changeth the body from heat to cold, which is a dangerous thing, as Hipp. testifieth. *Semel multum & repente vel vacuare vel replere, vel calefacere vel refrigerare aut alio quovis modo corpus movere, periculosum, omne siquidem nimium natura inimicum.* And as Galen teacheth, *Si cum vino bibatur aqua, sitim efficacius extinguit, quam si sola, scilicet vino ipsam ad distributionem promovente.* But whether you drinke water with wine or of it selfe, you must alwayes provide that it be of the best sort, which may be knowne by Galens description aforesaid, and by these notes also. First by the lightnesse, for the lightest is best. Secondly by little skim or froth in boyling. Thirdly by drenching of linnen clothes in the water, and laying the same to dry, for that which is soonest dry, sheweth the best water. But how water may be drunke without any inconvenience aswell in sickenesse as in health, Fernelius declareth. *Vt aqua tutius & citra viscerum offensionem propotui, ac vice vini sumi possit, in ea integrum hordeum coquitur, dum crepuerit, vel Glycyrrhiza, vel pruna Damascena, vel Saccharum, cum praesertim ulla est pectoris affectio, aliecto sub sine Sinamomi momento, si ventriculi robur servandum est.* And in places where I have been, the common people have used to cut liquorise very thinne, and to lay it in cold water, and after it had steeped a time, to drink of the water in hot agues, or in stuffing of the brest with fl-g-ne, and this they call liquorise water, and account it very wholesome.

2 Apha. 51.

Simp. li. i. ca. 31.

Water mixt with wine quencheth thirst the better.

How a man may prove which water is best.

Lib. 5. meth. ca. 5.

How water may be drunke without harme

Liquorise water.



## CHAP. 217.

## Of Wine.

Cap. 31. v. 28.

Gen. 9. ver. 20.

Wine and  
drunkenness  
be of like an-  
tiquity.Simp 8.  
The tempera-  
ture of wine.Lib. 3. de vict.  
ra. in mov. acm.  
cap. 6.

**N**Ext to water in antiquity and use is wine, which liquor (as it is in *Ecclesiast.*) was made from the beginning to make men glad and not for drunkenness. Howbeit *Noah* as it appeareth, who was the first that ever planted a vineyard, soone after he had drunk of the fruit of the grape, was drunken. So that wine and drunkenness, that is to say, the use and abuse began in a manner both together, much like as *Adam* soone after he was placed in Paradise, fell through disobedience. So ready is *Sathan* to turne Gods blessing into a curse. But of the abuse afterward, when I shall have declared the use. Wine after *Galen* is hot in the second degree. and if it bee very old, it is hot in the third, and must, or new wine is hot in the first, and it is dry according to the proportion of heat. But this limitation of the temperature (in my judgement) cannot be generally applyed to all wines, for who doth not know that sacke is hotter than white Wine or Claret, and Malmsey or Muscadell hotter than Sacke, and Wine of Madera or Canary to bee hottest of all? Wherefore I thinke rather that *Galen* meaneth of some one sort of Wine, and of one country, for so he speaketh, saying, that white wine inflameth or heateth least of all wines. Which saying is true, if comparison be made betweene white wine and wine of other colours of one Country, and not otherwise, as to say, the white wine of France is not so hot as the Claret or Red of the same Country. For otherwise the red wines of France are not so hot nor so strong, as the white wines

of

of some other countries. France yeeldeth those wines that be most temperate, as White, Claret, and Red: Spaine bringeth forth wines of white colour, but much hotter and stronger, as Sacke, Rumney and Bastard. Italy giveth wines most sweet and pleasant, as Muskadel, and such like. And in *Galens* time the chiefe praise was given to the wine of Italy, as now it is by *Ma biolus*, but especially to that wine which was named *Vinum Falernum*, most commended among all Nations. Yet the wine of the Iland of Creta, now called Candy, which I suppose to be Malmsey, is of greatest force in Phisicke, for by a certaine naturall property it killeth wormes in children, if they drinke it fasting. As for wine of Madera and Canary, they beare the name of the Ilands from whence they are brought, likewise as Rhenish wine beareth the name of that famous river Rheine of Germany, because the Vines whereof it is made, grow thereabout. But this our Country of England for the coldnesse of the Clime wherein it is situate, bringeth no vines to make wine of, though in other things more necessary, it farre surmounteth all other Countries. So God hath divided his blessings, that one Nation might have need of another, one Country might have entercourse with an other. But although wine bee no necessary thing, (that is to say) such as Englishmen cannot live without, (for there is, and hath beene many a one in this our Realme that never tasted wine) yet is it without doubt a speciall gift of God, for as it is in *Deuteronomy*, God giveth wine unto those that love him. And those that obey not the commandements of God, shall not drinke wine of their vineyards. And as it is in *Ecclesiast.* Wine soberly drunken, is profitable for the life

The diversities of wines and the countries that bring them forth.

Malmsey killeth wormes in children.

England bringeth forth no wine, and why.

Cap. 11. v. 13. 14

Deut. 28. 39.

Cap 31. 27. 28.

The commodities of wine.

Life and wine agree in nature.

3. 1. doct. 2. ca. 8.  
Five vertues of wine used moderately.

life of man. Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the minde. Of it selfe it is the most pleasant liquor of all other, and a speciall benefit and comfort of mans life: a great increaser of the vitall spirits, and a restorer of all powers and actions of the body: and so cheereth and comforteth the heart. So that (*vitis*) may seeme as it were *vita*, *quia vitam maxime tuetur*. And no marvaile, considering that *vita*, as *Aristotle* affirmeth, standeth chiefly in *calido & humido*. Which two qualities are the very nature of wine. So that life and wine for the likenesse of nature are most agreeable. And this is the cause, (as I thinke) why men by nature so greedily covet wine: except some od *Abstemius*, one among a thousand perchance degenerate, and is of a doggish nature, for dogges of nature doe abhorre wine. Whereof hath growne that Latine proverb *Caninum prandium*, a dogs dinner, where is no wine at dinner or supper. But the commodities of wine are briefly and pithily gathered by *Avicen*, where hee reckoneth five benefits of wine moderately drunken. First that it easily conveyeth the  
 1. meat that it is mingled with, to all the members of  
 2. the body. Secondly that it digesteth and resolveth flegme, openeth the wayes, and stirreth up nature to  
 3. expell it. Thirdly that it avoids red choler by urine, and other insensible evacuations, which is to bee understood of white wine or Claret, and such like weake wines, and not of strong wines, for they inflame the  
 4. liver and breed choler. Fourthly it expelleth melancholy, and through contrariety of nature amendeth the noysomenesse of that humour. For whereas melancholy, engendreth heavinesse, faintnesse of heart, and covetousnesse; Wine ingendreth ioy, boldnesse, stoutnesse



nesse of stomacke and liberality. Fiftly it resolveth and  
easeth all sorts of lassitude and wearinesse, for it re-  
veth the resolute spirits againe abundantly, and com-  
forteth naturall vertue, and taketh away or diminisheth  
such superfluous moysture as remaineth in the mus-  
cles, sinewes and joynts. Also the commodities of  
wine are well set forth by the Poet *Ovid* as followeth,

*Lib. 1. de arte  
amandi.*

*Vina parant animos, faciuntq; caloribus aptos.*

*Cura fugit, multo diluiturque mero.*

*Tunc veniunt risus, tunc pauper corona sumit,*

*Tunc dolor & cura, rugaq; frontis abit.*

*Tunc aperit mentes, avo rarissima nostro,*

*Simplicitas, artes excutiente Deo.*

And now to turne my talke to students, I think (as  
it hath beene said of old) that *vinum moderate sump-  
tum acuit ingenium*. The reason is alleadged by *Arnol-  
dus* upon *Sch. Sal.* Because of good Wine more than of  
any other drink, are engendred and multiplied subtile  
spirits, cleane and pure. And this is the cause (saith  
hee) why the divines that imagine and study upon  
high and subtile matters, love to drinke good wine:  
wherein he erred not much in mine opinion from the  
custome of the old Clergie, for they loved a good cup  
of wine, as well as any men alive. But I advise all stu-  
dents, such as bee students *nomine, & re*, because they  
have commonly feeble braines, if not by nature, yet  
through study, to retrain from strong wines, be-  
cause they distemper the braine, and cause drunken-  
nesse ere a man bee ware. Besides that strong wines  
are hurtfull to them whose Liver and stomacke is hot,  
because they inflame and burne their bodys inward-  
ly: wherefore they are utterly to be eschewed, or not to

*Cap. 3.*

Why wine mo-  
derately taken  
sharpeneth the  
wit.

Divines love  
wine, and why

Strong wines  
ill for students.

be used except they be well allayed with water. But such as have strong braines, that is to say, not lightly overcome by the vapours and fumes which ascend from the stomacke, may boldly drinke any kinde of wine that they like, so they keepe a measure, for otherwise they fall into drunkenness as well as they that have weake braines, which vice, as it is odious to God, and without repentance disheriteth us from his heavenly kingdome: so it is most hurtfull to our bodies, and if it bee often used causeth chiefly six inconveniences, as *Avicen* teacheth. First it weakneth and corrupteth the Liver, making it unable to change the nourishment into blood, whereof ensueth commonly either Drop sic or Leprie. Secondly, it marreth the braine, and killeth the memory, whereof commeth madness or forgetfulness, therefore it is said, *Vinum memoria mors est*. Thirdly, it weakneth the sinewes, which is the cause that drunkards tremble both with head and hands, as well in youth as in age. Fourthly, it breedeth diseases of the sinewes, as the Crampe and Palsey. Fifthly, it engendreth Apoplexies, and the falling evill, through overmuch moysture of the braine, stopping the wayes of the spirits to the inferiour members. Sixthly, it bringeth oftentimes sudden death, *Propter vimiam vasorum repletionem*. Notable therefore is that counsaile of *Isocrates* in his Oration *ad Demonium*, & diligently to be followed of al students.

1 Cor. 10. 10.  
3. 1. Doct. 12.  
Cap. 8.

Six inconveniences of drunkenness.

Isocrates against drunkenness.

Μάνιστα μὲν εὐλαβεῖταις ἐν τοῖς πότοις συνουσίας. αὐδὲ ποτὲ σοὶ συμπίσσει κινεῖς, ἐξαίρεταις πρὸς μέθης. ὅταν γὰρ ὁ νῆς ὑπὸ οἴνου διαφθαῖ, ταῦτα πᾶσι καὶ τοῖς ἄρμασι, τοῖς τὸς ἡνιόχους ἀποβάλλουσιν, ἐκείνη τὴ γὰρ ἀτάκτως φέρεται διαμαρτάνοντα τῶν εὐθυμένων ἵπτε ψυχὴ πολλὰ σφαλλεται, διαφθαρείσης τῆς διανοίας. Thus latined by *Antonius Scharnus*: *Maxime*

*fugias*

*fugias comptoationes. Sitamen interesse te aliquando contingat ante ebrietatem surgas & abeas Quum enim mens vino opprimitur idem prorsus facit, quod currus qui suis agitatoribus dejectis, nullo ordine ultro citroq; feruntur, propterea quod rectoribus destituantur, according to that saying of the Antient Poet Theognis.*

Theognis, a-  
gainst drun-  
kenness.

ὅς δ' αὖν ὑπερβαίνει πότος μέτρον, ἐκ ἔτι καὶ νῦν  
τῆς αὐτοῦ γλώττης κέρτερις, ἔδ' ἔνθα.  
Μυθεῖται δ' ἀπάλαμνα, τὰ νῦν οὐδέ τι αἰσχρα,  
Αἰδεῖται δ' ἔρδων ἐδινῶται μεθύει.  
Τὸ τρίτον ὁ σωφρων, οὐτὶ νήπιος, ἀλλὰ σὺ πάντων  
Γιγνώσκων, μὴ πῖν' οἶνον ὑπερβολὰ δύναι.

Thus translated by Jacobus Schegkius.

*Immodico cuicunq; auro præcordia fervent,  
Haud linguam & mentem continet ille suam:  
Turpia quæ loquitur, recidunt sine pondere verba,  
Ebrius ac nullo cuncta pudore facit.  
Diceret haud quæ sobrius, hæc effert bene potus,  
Si sapias a nimio disce cavere mero.*

So that the excessse of wine is to be avoided, and not the Wine, for so he writeth in another place.

Οἶνος πῖνοντες πολλὰς χαλὰς, ἢν δὲ τις αὐτὸν  
Πῖν' ἐπαμείνων, οὐ χαλὰς, ἀλλ' ἀγαθόν.

*Poculis quæ cavere modo, miki crede nocebunt,  
Vina tamen modice sumpta iuvare solent.*

And the excessse of Wine is the cause as Leonhartus Fuchsius writeth, why few young men that bee stu-  
Hh 2 dents,



Why students  
in these dayes  
come not to  
such perfect  
knowledge as  
they have done  
in time past.

dents, come to profound knowledge and ripenesse in these dayes: for first immoderate drinking of Wine maketh them disordered and unruly: next it weakneth and dulleth the strength & force of the wit and mind. Wherefore he adviseth all students to have those golden verses of *Eobanns Hessus* not onely imprinted in their minds, but also ingraued in some table in their chambers or closets, to the intent that they may have them alwayes before their eyes. *Ita enim crebra horum lectione & inspectione forte fieret, ut ebrietatem tanquam immanissimam bestiam, & certum illis exitium afferentem evitarent.* The verses be these,

Hessus, against  
drunkenesse.

*Immodici sensus perturbat copia Bacchi:  
Inde quis enumeret, quot mala proveniant,  
Corporis exhaerit succos, animiq; vigorem  
Opprimit, ingenium strangulat atq; necat.*

2. de legi.  
Young men  
should drinke  
no wine.  
Lib. 1. de Sa. 48.  
cap. 9.

Wherefore *Plato* that divine Philosopher utterly forbiddeth Wine in youth untill they be past two and twenty yeares of age, because saith hee *ὅτι καὶ πρὸ ἐκείνου χρόνου* *Non oportet ignem igni addere.* And *Galen* not onely forbiddeth children wine, because they being of hot and moyst temperature, should thereby become over hot, and their heads filled with vapours, whereof sometimes ensueth the falling sicknesse (as *Aristotle* affirms,) but also he forbids young men wine untill they bee 35. yeares of age, *Quod videlicet, & ad iram & libidinem precipites facit, & partem animi rationalem, habetem turbidamque reddit.* But to old men, wine is as sucke to young children, and is therefore called of some *Lac scorum*, and the strongest wines for them are best, except they be cholerick: for old folks are cold, and good wine heateth: they are heavy and full

Wine is good  
for old age.

full of melancholy, and wine maketh them merry and represseth melancholineſſe, they commonly ſleep ill, and wine maketh them to ſleepe well: they are diſpoſed to oppilations, and Wine openeth. So that Wine to old folks is moſt commodious, although to youth it be hurtfull, unleſſe it bee temperately taken. Yet I read in *Arnoldus* upon *Schola Sal.* that ſurfetting and drunkenneſſe is ſometime expedient, becauſe thereby wee fall to vomit, whereof enſueth cleaſing of the ſtomacke, and preventing of many ill diſeaſes of long continuance, and this opinion is fathered upon *Hip.* for ſo ſaith *Arnoldus*, *Conſulit Hip. ſemel in menſe inebriari ut ex ebrietate provocetur vomitus.* But I will not ſay that *Hip.* counſaileth us to be drunken once in a moneth, that thereby may come vomit, for I rather think it the counſaile of ſome *Arabian* Phyſician: but this I know to be true, that *Hip.* biddeth one to vomit every moneth, two dayes one after another, that the ſecond day may avoid that which the firſt could not, and this is approved by *Galen*, and *Scho. Sal.* is of the ſame judgement, where it is ſaid:

cap. 18.  
To be drunken  
once in a mo-  
neth allowed of  
ſome Phyſi-  
tians.

Lib. 51. de uſu  
par. cap. 4.  
Cap. 107.

*Quolibet in menſe & conſert vomitus, quoq; purgat,  
Humores nocuos ſtomacho, anfractus levat omnes.*

But to procure vomit through exceſſe and drunkenneſſe, as it is ungodly, ſo it is beaſtly: and doth more hurt the ſtomacke, the braine, the breaſt, and all parts of the body, than it doth profit by evacuation of ſlegm and choller: wherefore if any be deſirous to vomit, let them rather goe to the Sea, or drinke Salet oyle (as I have ſhewed before in the chapter of Olives) or uſe *Aſſarabacca*, or *Helleborus*, by the adviſe of ſome diſcreet Phyſician, and let Wine bee uſed according to

How to choose  
good wine, by  
five properties.

the first institution, that is, to make men merry, and not to make men drunke. And if any bee disposed to drinke Wine after this manner, they may learne to choose good Wine by five properties: First by the colour, as white, red, claret. Secondly by the taste, as <sup>1</sup> sweet, <sup>2</sup> soure, rough, lyth. Thirdly by the savour or <sup>3</sup> smell as fragrant or otherwise. Fourthly by the substance, as thick, thin, cleare or muddy. Fifthly by the <sup>4</sup> age, as new or old. All these properties saving the last, <sup>5</sup> are set forth in *Scho. Sal.* as followeth:

cap. 10.

*Vina probantur odore, sapore, nitore, colore,  
Si bona vina cupis, quinq; hæc laudantur in illis,  
Fortia, formosa, & fragrantia, frigida, frigida.*

The choise of  
wine standeth  
chiefly in  
three senses.

So that three senses are the chiefe iudges of wine. The eye for the colour and consistence, the tongue for the taste, the nose for the savour. And all these must be applyed to wine in it kinde, as for example, if Claret wine have a right claret colour, if it bee in savour, in taste, in thinnesse, or thickenesse, in age accordingly, then may you be bold to call it good Claret. And so of all other sorts *in suo genere*. But it shall bee necessary that I speak somewhat more of these properties. And first touching the colour I have this lesson in *Galen Ex vinis albis nullum valenter calfacere potest: quod enim summe calidum est, id continuo & flavum existit: veluti & quod ab ipso est fulvum, mox ab his rubrum, & deinde dulce, album autem minus quidem his omnibus calfacit*. Whereby I learne that white wine inflameth or heateth least of all wines, which is to be understood of one kinde and of one country, as I have shewed before. Beside this white wine is lesse fumish and lesse vaporious then other, and therefore lesse annoyeth the head. And it provo-

*Li. 3. de viti. ra.  
in amor. acut.  
com. 6.*

White wine  
least hot.



voketh or causeth one to pisse more then other, whereby it is proved to bee more piercing, than other wine, and to have greater strength to open. And for these properties I thinke white wine more convenient for students than any other. Also this kinde of wine is good for those that would be leane or slender, because it nourisheth little. But red wine and Claret nourish more, because they are soone converted into bloud: & especially red, for that is hotter than white wine, and nourisheth more than claret. Wherefore it is reckoned in *Scho. Sal.* for one of those three things which be most nourishing, as

White wine  
procureth  
urine.

White wine  
good for those  
that would be  
lean.

cap. 8.

*Ova recentia, vina rubentia, pinguis inra.*

So that Claret wine for nourishing may seeme to be in a meane betweene white and red. Yet red wine, if it bee a deepe red inclining to black as Raspis, being much drunken causeth two inconveniences as it is in *Scho. Sal.*

cap. 12.

*Si vinum rubrum nimium quandoq; bibatur,  
Venter stipatur, vox limpida turpificatur.*

It bindeth the belly and maketh hoarsenesse. Yet sometime it is necessary, especially for such as by debility of stomacke are laxative, and can hold nothing. And I have cured many of a laske, growne in a manner to a flixe, onely by giving them first in a morning and last in the evening, a good draught of red wine well spiced with Cinamome, and the poudre of the pill of a pomegranade. But wines that bee yellowish, and sweet withall, as Malmsey, Muscadine, and such like, as they are most hot, so bee they very nourishing, as it is in *Scho. Sal.*

Red wine  
bindeth.

A good medicine  
for a laske.

cap. 11.

*Corpora multum argent tibi dulcia candida vina.*

The

Sweet wine for  
whom it is  
good.

Lib. 5 cap. 7.

cap. 26.  
New wine  
unwholsome.

The reason is because the sweet wines through their sweetnesse, are greedily drawne of the members. Wherefore they are good to bee used of such as bee leane, and weake and low brought, and so have I proved muskadine excellent in a wast or consumption. Now concerning the age of wine, *Dioscorides* writeth, *Vino vetere nervi leduntur, & reliqui sensus. Novum inflat, agre coquitur. Etate medium utraque vitia fugit.* And this must be applyed to wines after their kinde. For some will abide longer in their strength and verdure, and others will sooner pall. But new wine or must is in no wise wholsome. For as it is in *Schola Salerni*, it breedeth five inconveniences as followeth:

*Impedit urinam mustum, solvit cito ventrem,  
Hepatis emphraxim & splenis generat lapidemq;*

Whether wine  
be good fasting

In lib. 2. cap. 8.

cap. 54.

And now to discusse this question, whether or no it be good to drinke wine fasting, I know there be many that in a morning for their breakfast, in the cold time of the yeare use to drinke a draught of strong wine, as Muskadine or Malmesey, and to eate tostes dipped therein, and that they thinke to bee very wholsome and restorative, especially for old folks. But they are reproved by *Fuchsius*, saying: *Caveendum autem unice ne matutino tempore, ventriculo adhuc vacuo & jejuno, vinum forte, aut offa vino macerata, (quod magnates tamen facere consueverunt) ingerantur. Quod inde maxima corporis mala, ac gravissimi morbi oriuntur.* Yet I read in *Scho. Sal.*

*Bis duo vipsa facit, mundat dentes, dat acutum  
Visum, quod minus est implet, minuit quod abundat.*

That

That is to say, tosted bread dipped in wine clenseth the reeth, sharpneth the sight, digesteth that which is undigested, and reduceth superfluous digestion to a meane. And master *Securis* affirmeth in his Almanacke anno 1580. that his father who was a Doctor of Physicke, used in a morning a peece of a toste dipped in Muskadell in the winter, and in Claret wine in sommer, drinking after it a draught of the same wine. So that it is not altogether unwholesome to drinke wine next the heart, so there bee respect had to the time, to the country, to the age, to custome. Some I have knowne to steepe a branch of wormwood all night in a cup of Claret or white wine close covered, and the next morning after to streine it, and warme it and drinke it fasting: others to cleanse their reines and bladder, use to sleep over night a root or two of persly slit and somewhat brused, and a little liquorise in white wine or racked renish, and to streine it in the morning after, and warme it, and drinke it for their breakfast. But these bee rather medicines than simple drinks, the first to cleanse the stomacke, the latter for the stone.

Tosts dipped in wine wherefore they are good.

An easie practice to cleanse the stomacke.

An easie medicine for the stone.

CHAP. 218.

Of Ale and Beere.

**C***Ervisia* or *Cerevisia* is latine as well for Ale as Beere, howbeit in quality these drinks differ greatly. For though both ale and beere be made of like matter and substance, that is to say, of barley, wheate or otes, yet there is great difference in the making, as good brewers can tell. And one thing more is used



The difference  
betwene ale  
and beere.

in the making of beere than ale, which is hops. So that ale requireth two ingrediencies, that is, water and malt, and beere is made of three things, that is water, malt & hops, of which the first two bee cold of nature, and the third is hot. These two drinke are not mentioned in *Hippocrates* and *Galen*, (as I suppose) because they are used onely in these north parts of the world. And as for ale, I can neither heare nor reade, (saith master *Eliote*) that it is made and used for a common drinke in any other country, than England, Scotland, Ireland, and Poile. And in England no doubt ale was the more auncient drinke and more usuall, as it is at this day in the north parts of the Realme, where they cannot yet tell how to make beere, except it bee in cities or townes, or in men of worships houses. And touching ale which is best, in *Schola Salerni* there be five properties noted as followeth :

cap. 17.

*Non sit acetosa hæc cervisia, sed bene clara,  
De validis cocta gravis, satis ac veterata.*

How to know  
where the best  
ale is.

That is to say, good ale must not be soure, it must be cleare, and made of good corne, well sodden, stale and well purged. But if you come as a stranger to any towne and would faine know where the best ale is, you neede doe no more but marke where the greatest noyse is of good fellowes, as they call them, and the greatest repaire of beggers. But withall take good heed that malt bee not above wheat before you part. For it is worse to be drunke of ale than wine, and the drunkenesse indureth longer : by reason that the fumes and vapours of ale that ascend to the head, are  
more

more grosse, and therefore cannot bee so soone resolved as those that rise up of wine. If you aske me the question whether ale or beere bee more wholesome, I say that ale generally is better, namely the small ale, which is used as well in sicknesse as in health, and that for good cause, considering that barley, whereof it is made, is commended and used in medicine in all parts of the world, and accounted to bee of a singular efficacy in reducing the body to good temper, specially which is in a distemperance of heat. And for this purpose that kinde of ale which at Oxford is called *sixteenes*, is principall, as by common experience is proved, both in hot seasons of the yeare and in hot diseases. But beare for the heat thereof by reason of the hops, is not so commendable in sicknesse, and therefore generally not so wholesome. Howbeit in health it is a very profitable drinke (so it be not strong) for such as bee chollericke and have hot stomacks. For beside the vertue of nourishing, which it hath of the corne whereof it is made, it hath also a medicinable property of the hoppes, whereby it provoketh urine, and expelleth some choller by siege. Wherefore in them that use it moderately, it increaseth strength, as appeareth plainly by the view of those nations that use it most, for they be strongest and fairest. Beside that it doth not so soone hurt the sinewes, nor cause ake of the joynts as wine doth. But *Schola Salerni*, reckoneth eight properties which may bee indifferently applyed to ale or beere as followeth, but chiefly to beere.

Whether ale  
or beere be  
better.

*Sixteenes*,

The vertue of  
beere.

cap. 46.  
Eight proper-  
ties of ale  
and beere.

*Crassos humores nutrit cerevisia, vires  
Præstat, & augmentat carnes generatq; cruorem,*

*Provocat urinam, ventrem quoque molliat & inflat,  
Frigidat & modicum.*

The vertues of  
beere.

Lib. 2. in fl. Sest.  
2. cap. 11.

Beere more  
cold in opera-  
tion than ale,  
and better for  
cholerick  
folkes.

Whether beere  
breed rheumes

Of which eight ( in my judgement ) the first foure belong chiefly to ale, and the latter foure to beere. For beere doth more provoke urine, and more mollifie and inflate the belly, and coole more then ale. Yet it cooleth more or lesse, as it is stronger or smaller, and according to the malt whereof it is made. For beere or ale being made of wheate malt enclineth more to heat, for wheate is hot. If it bee made of barley malt, it enclineth more to cold, for barley is cold. And if it bee made of Barly and Otes together, it is yet more temperate and of lesse nourishment. Yet if a man would exactly scanne the temperature of beere. *Fuchsius* saith: *Cum magna ex parte in cerevisiis non levis sentiatur amaritudo, non dubium est has omnes esse temperamento calidas. Et quoque vis amarior, eo quoque calidior existit.* But notwithstanding I thinke that hoppes in beere maketh it colder in operation, because ( as I said before ) it purgeth choler. And to mee verily it is much colder than ale of like strength, having a cholerick stomacke, and liver inflamed. Neither doe I thinke that beere more engendereth rheumes and distillations than ale, although I know many to bee of a contrary opinion. But by experience of mine owne body I can testifie, that after I left Oxford and dwelled in the country, where ale is the more common drinke, I was no lesse troubled with a rheume, but rather more, than when I continued at Oxford and dranke nothing else but beere. Wherefore I thinke rather that the chiefest cause why wee are now more disquieted with  
rheumes



rheumes than our forefathers were, is our excesse, and surfetting, and delicate feeding, whereof commeth crudity, and crudity breedeth rhumes, and rhumes are the occasion of the most part of diseases that happen to men. Wherefore the Greeke Poet *Theognis* most truly hath written.

The very cause  
of rheumes.

Πολλὰ τοι πλείους λιγὼν κέρως ὤλεσεν ἥδη  
Ἄνδρας.

That is to say, surfet hath destroyed mo than famin. Yea I dare say, that moe dye through surfet than by the sword. Wherefore I thinke that of rheumes as *Galen* writing upon *Hip.* thinketh of gout. *Hip.* saith, *Eunuchipodagra non laborant, nec calefiunt.* Whom *Galen* expoundeth in this manner: *Hippocratis quidem temporibus pauci omnino laborabant podagra propter vitæ temperantiam & moderationem summam, nostra vero ætate in tantum auctis delitiis, & luxu & voluptatibus, ut nihil supra addi posse videatur, infinita est podagra laborantium multitudo: nonnullis nunquam se exercitantibus, nulloq; præsumpto cibo fortia vina potantibus & Venere immoderata utentibus, aliis vero etsi non in omnibus, in uno tamen aut altero ex iis quæ retulimus delinquentibus.* Even so I say of rheumes, that in time past, when men used more frugality and temperance than now they doe, they were not so much troubled with distillations. But now by reason of too much idlenesse and intemperance, rheumes doe more abound, and the gout also. For the goute is the daughter of a rheume. And those things that breed rheumes, doe likewise breed the goute in such as bee given thereunto, as *Desidia, Crapula, Verus immodica, multa & potentia vina potata, maximeque si quis ante præsumptum cibum ipsis utatur.*

com. 6. Apho. 28.  
A plaine patterne of our time.

Wine and women great occasions of the gout.

Two chiefe causes of rheumes, otium & intemperantia.

The chiefe causes of the gout.

Who inven-  
ted beere, and  
when.

Fol. 25. p. 2.

*Mr.* He therefore that will be free from rewmes and gout, must avoid idlenesse, surfet, Lechery, much wine, and strong, especially fasting: and not condemn Beere as hurtfull in this respect which was so profitably invented by that worthy Prince *Gambrius* anno 1786. yeares before the incarnation of our Lord Iesus Christ, as *Langnette* writeth in his Chronicle.

### CHAP. 219.

#### Of Cyder.

Worcester  
shire and Glo-  
cester shire  
most fruitfull

**T**He fifth kinde of drinke usuall here in England is Cyder. Howbeit Cider is not in so common use any where within this land as in Worcester shire, and Glocester shire, where fruits doe most abound. And marvaile it is to see how plentifull apples and peares are in those countries, in so much that every hedge almost in the common fields, and by high way sides are full of good fruites. And if a man travaile through that country, when they be ripe, hee shall see as many lie under his horse feet, as would in some places of England bee gladly gathered up, and layed in store under locke and key. Cyder is for the more part cold in operation, and is better or worse, according to the fruit whereof it is made: in respect of the coldnesse it is good for them that have hot stomackes, or hot livers. Yet if it bee used for a common drinke (as master *Eliote* reporteth) it maketh even in youth, the colour of the face pale, and the skinne riveled. It cannot bee very wholesome in any condition, considering that fruites doe ingender ill humours

mours. Yet it is best after Christmas and about Lent. I remember when I was a student at Oxford one mistris, G. sold Pery insteed of Rhenish wine, and so beguiled many a poore Scholler. And indeed that Cyder which is made of pure peares, being drunke after winter is like in taste, to a small white or Rhenish Wine, but yet differeth much in operation. *sed caveat emptor.*

CHAP. 220.

Of Whey.

**T**He fixt sort of drinke usuall, is whey, the nature whereof I have declared before in the chapter of Milke. And thus much more I will adde, that if it bee clarified, it is passing good for such as have hot stomackes, or hot Livers, specially in May, and for them that be costive. And if you would use it to coole the Liver, then boyle it in Endive, Succory, Violet leaves, Harts tongue, Sorrell, Dandelion. And if you would use it for an itch, or breaking out, then boyle in it, Fumitory, Scabious, Liverwort, Hop leaves. Also Fumitory and Agrimony boyled in clarified Whey, and often used, do not onely kill an itch, but also preserve the Liver from corruption. You must boyle it to the halfe, and then straine it and drinke it fasting, and fast two houres after it.

Whey for a hot Liver.

Whey for an itch.



## CHAP. 221.

## Of Metheglin.

How to make  
Metheglin.

**T**He seventh kinde of drinke is Metheglin, which is most used in Wales, and in the Marches of Wales. It is made of hot herbs, Hony and Water. And if any list to make it, he may take of all sorts of garden herbs a handfull or two, and let them boyle in twise so much water as hee would make Metheglin, and when it is boyled to the halfe, and cooled, and strayed from the herbs, then take to every two galons of the water, one galon of Hony. Let it boyle well and scum it cleane, then put it up into some vessel, and put Barne upon it, and let it stand three or foure dayes, then cense it up as you doe Beere or Ale, and put it into some barrell, and so let it stand three or foure moneths, then draw it and drinke it at your pleasure. If it be perfectly made and not new, it is a very good drinke for Winter season, chiefly for old folks, and such as be flegmaticke, or have cold stomacks, or be troubled with the cough. It is best in a morning well spiced with ginger. Mervaille it is to see how the Welchmen will lye sucking at this drinke, sometime untill they bee as *Chremes* was in *Terence*, *Vt neque pater, neque meus satis suum officium faciat*. It is as naturall a drinke for them, as *Nectar* for the gods. And I have heard some of that nation defend, that it is the very *Nectar* which *Iupiter* and *Iuno* drank. There is also another kinde of drinke like to Metheglin, which is called Meade or Meath, and is made of one part of Hony and foure times so much of pure water, and boyled

Meade or  
Meath.

boyled untill no skum doe remaine, and is much commended of *Galen*, drunke in Summer for preserving of health. For if it bee well made, it clenseth the breitt and lungs, causeth a man to spit easily, pisse abundantly, and purgeth the belly moderately. This much concerning those seven sorts of drinckes which be in common use among us, which may well bee called simple drinckes, for of these sundry others are as it were compounded or made for our necessities, but yet rather used as medicines than with meates: such is *Aqua vite*, *Aqua composita*, *Rosa Solis*, Doctor *Stevens* water, Cinamom water, Hippocras, Bragger, Butterd Beere, and such like, of which I shall speake particularly, for the behalfe of students, who need now and then such comfortable drinckes.

CHAP. 222.

To make *Aqua vite*.

**T**Ake of strong Ale, or strong Wine, or the Lees of strong Wine and Ale together, a gallon or two, as you please, and take halfe a pound or more of good Liquorise and as much Anis seeds: scrape off the barke from the Liquorise, and cut it into thinne flyces, and Punne the Annis grosse, and steepe al together close covered twelve houres, then distill it with a Limbecke or Serpentine. And of every galon of the liquour, you may draw a quart of reasonable good *Aqua vite*, that is of two galons two quarts. But see that your fire be temperate, and that the head of your Limbecke be kept cold continually with fresh water, and that the bottome of your Limbecke be fast

luted with Rye dough, that no aire issue out. The best Ale to make *Aqua vita* of is to be made of Wheat malt. and the next of cleane Barly malt, and the best Wine for that purpose is Sacke.

## CHAP. 223.

*To make Aqua composita.*

**T**Ake of Sage, Hisope, Rosemary, Mint, Spike, or Lavander leaves, Maierom, Bay leaves, of each like much, of all foure good handfulls, to one gallon of liquor. Take also of Cloves, Mace, Nutmegs, Ginger, Cinamome, Pepper, Graynes of each a quarter of an ounce, Liquorise and Anise, of each halfe a pound: beate the spices grosse, and first wash the herbs, then breake them gently betweene your hands. Use the Liquorise and Anise as is said in *Aqua vita*, then put all together into a Galon or more of good Ale or Wine, and let them steep all night close covered in some vessel of Earth or Wood, and the next morning after distill them as you doe *Aqua vita*.

## CHAP. 224.

*To make Rosa Solis.*

**F**irst, because this drinke beareth the name of a certaine herbe called *Rosa Solis*, which is not every where, nor at all times to be found, it shall be necessary to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marish grounds and fennes, and is most flourishing in Iune, Iuly, and August. In Lankashire in their mosse grounds where they dig their turnes, there

is

The growing  
of Rosa Solis.



is great store of it, and there the common people doe call it youth grasse, & they think that it rotteth sheep, howsoever it preserveth men. If it be gathered about noone, you shall finde upon it like as it were an oyle or dew, and if you touch it with your fingers, they will be flymy. When you would occupy it, gather it in dry weather, and about the midtime of the day, and picke it cleane from dyrt and pelfe, and cut off the rootes, or if it be rancke, you may cut it hard by the roots in gathering. Now when you have prepared it in this order, and would compound *Rosa Solis*, take a pot of good *Aqua vite*, or *Aqua composita*, and put into it two good handfulls or more of the herbe called *Rosa Solis*, and halfe a pound of fine Sugar, halfe an ounce of whole Mace, of Ginger pared, of Nutmegs, of Cinnamon, of Anise seeds, all grosse beaten in a mortar, of each halfe an ounce, Liquorise an ounce, first made cleane from the barke, then cut in small peeces and a little punned, Dates foure ounces, cut small, and the stones, and the white skinne that is within taken out, put all together into a large pot or bottle, and stop it close, and so let it stand for three moneths shaking it, or stirring it together now and then, afterward (if you list) you may straine away the stuffe, or let it remaine in all the yeare, and when you would occupy some of it, cast a cloth over the mouth of the bottle to keep in the spices. Some doe put in red rose leaves also in the making.

How to make  
*Rosa Solis*.

*Another way to make Rosa Solis.*

**I** Learned also another way to make *Rosa Solis*, of an honest Gentlewoman, in this manner : Take of strong Ale or wine two gallons, of Annis seeds and Liquorise, of each halfe a pound, beat them grosse. Take also of Rosemary, Sage, Time, Camamel, Majorom, Mint, Avens, Fenel, Dyll, Pelitory, Lavander or Spike, Hysope, Roses, of each a handtull, of *Rosa Solis* three or foure handfull, and put all into the Ale or wine, then take of Cinamom, Cloves, Mace, Nutmegs, Ginger, Graynes, Long pepper, Galingale, of each a quarter of an ounce, beat them grosse, and put them to the other, and let all steepe together twelve houres, in some vessell of wood or earth close covered, then distill them, and of the two gallons, you may well draw two quarts; and it will be as *Aqua composita*, which after you may colour in this wise, put it into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candy, and as much of Dates dressed as I have shewed before, and put in every weeke fresh *Rosa Solis* as much as may goe into the glasse untill it have the colour of the herbe, and if they will have it quickly to receive colour, you may set the glasse warily within a stillitory, upon such things as you distill, and still neverthelesse, neither will the glasse lightly breake, especially if it be full.

CHAP. 225.

*To make Cinamom water.*

**H**OW Cinamom water should bee made, I have partly declared before in the Treatise of Spices. Notwithstanding I will here set forth other wayes to make it, drawne out of *Gesner*. Take of Cinamom one pound grossely bearen, on the which poure a wine quart of pure water, which being close covered, let stand to steepe eightene houres, after distill it as ye doe *Aqua vite*.

*Another way.*

**T**AKE of the best Cinamom finely brought to powder in a mortar, but not searsed halfe a pound, this so charily powre into the distillitory body, that none cleave to the sides falling in, on which powre three quarts of cleare conduit water, then set on the head close to the body, after distill it in the beginning with a very soft fire, and encrease the fire by little and little, as you see the drops come either quicke or slowly. But the best way to make Cinamom water, is that which I have shewed where I spake of Cinamom its selfe.

CHAP. 226.

*To make Doctor Stevens water.*

**T**AKE a galon of good Gascoyne wine, then take Ginger, Galingale, Canel, Cinamom, Nutmegs, greyns, cloves, mace, annis seeds, fenel seeds, caraway-

Kk 3

seeds,



seeds, of every of them a dram. Then take Sage, Mint, red Roses, Time, Pellitory of the wall, wilde Maierom, Rosemary, wild Time, Camamel, Lavander, Avens, of every of them one handfull, beat the spices small, and bruse the herbs, and put all into the wine, and let it stand 12. houres, stirring it divers times, then still it in a Limbecke, and keepe the first pinte of the water, for it is the best: then will come a second water, which is not so good as the first.

*The sundry vertues and operations of the same  
many times proved.*

**T**He vertues of this water be these. It comforteth the spirits, and preserveth greatly the youth of man, & helpeth inward diseases comming of cold against shaking of the palsey, it cureth the contraction of sinewes and helpeth the conception of women that be barren, it killeth wormes in the belly, it helpeth the cold gout, it helpeth the tooth ach, it comforteth the stomacke very much, it cureth the cold drop sicke, it helpeth the stone in the bladder and reynes of the backe, it cureth the canker, it helpeth shortly a stinking breath, and who souseth this water now & then, but not too often, it preserveth him in good liking, & shal make one seeme young very long. You must take but one spoonfull of this water fasting but once in seven dayes, for it is very hot in operation. It preserved Doctor *Stevens* that he lived 98 yeare, whereof twenty he lived bedridde.

CHAP. 227.

*A Censure upon Doctor Stevens water.*

**T**His much I finde written both touching the making and touching the vertues of *D. Stevens* water. But how true it is I referre to every mans owne experience. I for my part having made it right according to the prescription, found the water so weake of the wine, so strong of the herbs, so unpleasant in taste, that I was faine to distill it againe, and to make it after another manner. So taking double the spices aforesaid, that is of every sort a quarter of an ounce, and of every kinde of herbe but halfe a handfull, and not Gascoyne wine but Sack or very strong Ale, I made a water very strong in taste, and as I suppose of great vertue in all the properties aforesaid. This who so list to trie shall finde true, and let no man condemne me untill he have proved.

CHAP. 228.

*To make Hipocras.*

**T**Ake of Cinamon two ounces, of Ginger halfe an ounce, of Graines a quarter of an ounce, punne them grosse, and put them into a pottle of good Claret or white wine, with halfe a pound of Sugar, let all steep together a night at the least close covered in some bottle of glasse, peuter or stone, and when you would occupy it, cast a thinne linnen cloath, or a piece of a boulder over the mouth of the bottle, and let so much runne through as you will drinke at that time,  
kee-

keeping the rest close, for so it will keepe both the spirit, odor and vertue of the wine and spices, and if you would make but a quart, then take but halfe the spices aforesaid.

## CHAP. 229.

*Another way.*

**T**Ake a galon of wine, an ounce of Cinamom, two ounces of Ginger, a pound of Sugar, twenty cloves bruised a little in a mortar, twenty cornes of Pepper grosse beaten, let all these steepe together a night or more, in a bottle or pot close stopped as before. To halfe the wine take halfe the stuffe.

## CHAP. 230.

*Another way excellent for a weake stomacke.*

**T**Ake Cinamom halfe an ounce, Ginger a quarter of an ounce, Cloves, long Pepper, Nutmegs, of each halfe a quarter of an ounce, beate them all grosse, and with halfe a pound of Sugar mix them together in a pottle of pure white wine or Claret. Let all soke twelve houres, or all night in a close pot or bottle, and when you would occupy of it, cast a cloth over the mouth of the pot, and streine it and use it at your pleasure, and if you list to make but halfe the quantity, then take but halfe the spices and Sugar, and use it as before.



CHAP. 231.

*Another.*

**T**Ake an ounce of Cinamom, halfe an ounce of Ginger, Galingale and Greynes of each a quarter of an ounce, Cloves halfe a quarter, beat them grosse, White Sugar halfe a pound, of the best wine a pottle, use it as before.

CHAP. 232.

*To make Nectar after Arnold, which is a notable restorative.*

**T**O a pint of Malmsey or Muscadell take of Ginger pared, Cloves, Cinamom, of each a quarter of an ounce, of Greynes halfe a quarter, Sugar two ounces, Muske a grayne, use it as before.

CHAP. 233.

*Sugred wine for such as be in a consumption.*

**T**O three pintes of good wine take two pounds of Sugar, let it boyle untill it come to the thicknesse of Live Hony, the use whereof is with liquid meates or drinckes. It may stand in stead of meat and drinke, and will refresh nature sufficiently. Or else take one pound of the best Sugar to three pintes of wine, let them be so sod with a soft fire in manner of a syrupe, keepe it and use it with two parts of water or otherwise, as need requireth. It is good for old persons, cold and feeble, and in whom naturall moysture and heate are diminished.

## CHAP. 234.

*Hippocras made with water.*

**T**Ake of chosen Cinamom two ounces, of Ginger scraped halfe an ounce, long Pepper, Greynes, Galingale, of each a dramme, Nutmegs, Cloves, Mace, of each halfe a dramme, Spring water three quarts, let it boyle to the halfe or to one quart, then straine it hard through a cloth, and put to it halfe a pound of Sugar, boyle it a little againe and skimme it, then put it into some close pot and use it. To make Hippocras of *Aquavite*, excellent for one that is very weake. Take a quart of *Aquavite*, and put it in a glasse, then take two ounces of Cinamom, one ounce of Ginger, two pennyworth of Cloves, as much of Greynes, a penny worth of Nutmegges, beat them all grosse, and put them to the *Aquavite*, and shake it together every day often for nine daies together, then drinke it with wine or ale, halfe a spoonfull or a quarter, with halfe a pinte of Ale.

## CHAP. 235.

*Hippocras to preserve in time of pestilence.*

**T**Ake of the best wine a pottle, halfe an ounce of *Angelica*, Nutmegs two drams, Galingale, long Pepper, Coriander, Ginger, Bole Armoniacke, of each a dram, Cinamom three quarters of an ounce, Sugar halfe a pound, use them as before is said, and drinke thereof alwayes fasting a good draught.

CHAP.

CHAP. 236.

*Hipocras laxative for any fever.*

**T**Ake of Sena an ounce, of Rubarb and Agaricke, of each two drams, Cinamon halfe an ounce, Cloves, Mace, Greynes, of each a quarter of an ounce, Ginger, Anise, Coriander, *Nigella Romana*, of each a dram, Sugar halfe a pound, white wine or claret a pottle, make it as before is said.

CHAP. 237.

*To make wormewood wine upon the sodaine to comfort a weake stomacke.*

**T**Ake *Aqua vite* and Malmsey like much, and steep in it some leaves of wormewood dryed. Of this you may take a little spoonefull, and so mixe it with a draught of wine, and so give it to drinke.

CHAP. 238.

*To make Bragget.*

**T**Ake three or foure galons of good Ale or more, as you please, two dayes or three after it is censed, and put it into a por by it selfe, then draw forth a pottle thereof, and put to it a quart of good English Hony, and set them over the fire in a vessell, and let them boyle faire and softly, and alwayes as any froth ariseth, skumme it away and so clarifie it, and when it is well clarified, take it off the fire, and let it coole, and put thereto of Pepper a pennyworth, Cloves, Mace,

Ll 2

Ginger,



Ginger, Nutmegs, Cinamom, of each two penny-worth beaten to powder, stir them well together, and set them over the fire to boyle againe a while, then being milke warme, put it to the rest, and stirre all together, and let it stand two or three daies, and put barme upon it, and drink it at your pleasure.

CHAP. 240.

To make Buttered Beere, which is good for a cough  
or shortnesse of winde.

**T**AKE a quart or more of double Beere, and put to it a good peece of fresh Butter, Sugar Candie an ounce, of Liquerise in powder, of Ginger grated, of each a dramme, and if you would have it strong, put in as much long Pepper and Greynes, let it boyle in the quart after the manner as you burne wine, and who so will drinke it, let him drinke it as hot as hee may suffer. Some put in the yolke of an egge or two toward the latter end, and so they make it more strengthfull.

CHAP. 241.

Of sleepe.

**T**HE fourth thing to be regarded in preserving of health, is *Somnus*, Sleepe, which after *Aristotle* is defined to be *Impotentia sensuum*. Because in sleep the senses be unable to execute their office, as the eye to see, the eare to heare, the nose to smell, the mouth to tast, and all finowy parts to feele. So that the senses for a time may seeme to be tyed or bound, and therefore Sleepe is called of some *ligamentum sensuum*. And for this

Lib. de Som. &  
vigilia.

this imbecillity, for that Sleepe after a sort maketh a man senselesse, and as it were livelesse, it is called in Latine *Mortis imago*, as *Ovid* writeth.

*Stulte quid est somnus, gelida nisi mortis imago?  
Longa quiescendi tempora fata dabunt.*

Lib. 2. Elegi.  
Sleepe the i-  
mage of death  
and the bro-  
ther of death.

And in *Seneca*, in *Hercule Furiente*, Sleepe is said to be the Son of *Astrea*, that is to say, of Iustice, and the brother of death, as

*Volucer matris genus Astreae,  
Frater durae languidae mortis.*

And the holy Scripture in sundry places doth call death by the name of sleepe, which is meant in respect of the resurrection: for as after sleep we hope to wake, so after death wee hope to rise againe. But that definition which *Paulus Aegineta* maketh of sleepe, in my judgement is most perfect, where hee saith, *Somnus est animalium facultatum quies, ab utili humore cerebrum madefaciente proveniens*: for here is shewed by what meanes sleepe is caused. That is, by vapours and fumes rising from the stomacke to the head, where through coldnesse of the braine, they being congealed, do stop the conduits and wayes of the senses, and so procure sleepe, which thing may plainly be perceived hereby: for that immediately after meate wee are most prone to sleepe, because then the vapours ascend most abundantly to the braine, and such things as bee most vapourous do most dispose us to sleepe, as Wine, Milke, and such like. The benefit of sleepe, or the necessity rather needeth no prooffe, for that without it no living creature may long endure, according to that saying of the Poet *Ovid*.

Death called  
by the name  
of sleepe.

Lib. 1. cap. 97.  
What sleepe  
is.

How sleepe is  
caused.

## The Haven of Health.

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Death called  
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*Lib. 1. cap. 97.*  
What sleepe  
is.

How sleepe is  
caused.

*Quod caret alterna requie durabile non est.*

The crummo-  
dities of sleepe

For sleepe helpeth digestion and maketh it perfect; it recovereth strength, it refresheth the body, it reviveth the mind, it pacifieth anger, it driveth away sorrow, & finally, if it be moderate, it bringeth the whole man to good state and temperature. Wherefore *Ovid* in another place, calleth sleepe a god, as :

*Metamor. II.*

*Somne quies rerum, placidissime somne decorum,  
Pax animi, quem cura fugit, tu pectora duris  
Fessa ministeris mulces, reparasq; labori.*

Foure things  
to be observed  
in sleepe:

But that I may fully declare the order of sleep, & how it is to bee used in preserving of health, foure things are to be observed therein. First the time, secondly the place, thirdly, the lying of the body : and fourthly, the quantity of sleepe. Concerning the time, *Hip.* following the very order of nature, giveth forth a generall rule : *Quod ad somnos attinet, quemadmodum secundum naturam consuetum nobis est, interdum vigilare oportet, noctu vero dormire : Si vero hoc fuerit transmutatum, peius est. Minime vero ladiager poterit, si dormiat mane ad tertiam partem dici : qui vero ab hoc tempore sunt somni, deteriores sunt.* Wherefore in sleeping and waking, we must follow the course of nature, that is, to wake in the day, and sleepe in the night, meaning by the day, that space which is from Sunne rising to Sunne setting, and by the night, from setting of the Sunne to the rising againe of the same. And if you demand a reason why the night should bee more convenient for sleepe than the day, I answer, *Quoniam nox naturali humiditate silentiaq; animum in somnum deducens, absolutam molitur concoctionem : non solum alimenti, sed humorum etiam superfluentium.* And if this order bee changed

Why the night  
is better to  
sleepe than  
the day.

(saith

(saith Hip.) it is worse: for the naturall heat, spirit<sup>s</sup> and humours in the day time draw to the outward parts of the body. Wherefore if we sleepe then, wee violently resist the motion of nature: for sleepe draweth naturall heat inward, and the heat of the day draweth it outward so there is made as it were a fight and combat with nature. Yet one that is sicke or weake, and can take no rest in the night, may well sleepe in the morning *Ad tertiam partem diei* ( as Hip. saith ) that is, three houres after the Sunne is risen: but afterward sleepe is not so wholesome, especially at after noone. Profitable therefore is that counsaile of *Schola Salerni*. *Somnum fuge meridianum*. And againe.

Afternoone  
sleepe unwhole-  
some.  
cap. 1.  
cap. 3.

*Sit brevis aut nullus tibi somnus meridianus,  
Febris, pigrities, capitis dolor, atq; catarrhus,  
Hæc tibi proveniunt ex somno meridiano.*

For afternoone sleepe maketh undigested and raw humours, whereof groweth oppilations, which oppilations ingender Fevers. Also it maketh a man slothfull, by reason that superfluous humours, remaine still in the muskles, veines and ioynts. Againe, it causeth head ach, because grosse and undigested meate, remaining yet in the stomacke, sendeth up grosse vapours to the braine. And last of all it breedeth rhumes, by reason that the stomacke is full of raw humours, whereby vapours and fumes, rise up to the head, which being ingrossed by coldnesse of the braine, distill to the lower parts. All which discommodities might have beene dissolved and consumed by watch.

Yet notwithstanding: if any will needs sleepe in the day time, it is lesse hurtfull ( as *Bertrucius* saith ) if these five conditions therein bee digently observed.

How sleepe in  
the day may be  
used with least  
harme.

First,



In Li. 2. Sect. 4.  
cap. 3.

First, if it bee customably used. Secondly, if it be not taken immediately after meat, but halfe an houre, or an houre after. Thirdly that one sleepe not lying, but rather sitting with his body upright. Fourthly, that he sleepe not overlong. Fifthly, that hee bee not waked sodainely and fearefully, but with good moderation. But after *Fuchsius*, *Dormiendum a prandio, si nequit evitari somnus, aut minimum aut plurimum: minimum, ut calor solum colligatur, & vires recreentur ex negotijs & vigilijs dissolutae. Plurimum, ut perficiatur concoctio. Is enim qui eam inchoat, nec absoluit, illa parit incommoda quae paulo ante commemorata sunt.* And hee that will sleepe quietly in the night, must put in practise that notable precept of *Schola Salerni*, mentioned before, where I have spoken of supper.

*Vt sis nocte levis, sit tibi cena brevis.*

How long we  
should wake,  
after supper.

What place is  
most fit to  
sleepe in.

And moreover to take heed that wee goe not to bed straightway after supper, but to tarry the time untill the meat be well mingled and gone downe to the bottome of the stomacke, which may the better come to passe, if we walke softly an houre or two after supper: for as *Fuchsius* writeth in the same Chapter: *Duobus minimum a cena horis vigilandum est, priusquam nos quieti mandemus.* Or if we walke not abroad, then it shall bee good to heare the noyse of instruments, songs, mirth, and pleasant histories, and to conferre and talke with our friends of merry matters untill such time as the meate bee settled. As concerning the place most convenient for sleepe, it must be somewhat dark, defended from the Sunne beames, and from the light: it must be temperate in heate and cold, yet rather inclining to cold than heat, for so saith *Hippocrates*, *Som-*

*nus in frigore vestibus contacto* : for if wee sleepe in a place very hot, we are in danger to fall into a swoone by reason of the contrariety of sleepe and heat. For naturall heat, which by meanes of sleepe is drawne inward, through the heat without is contrariwise drawne outward. Wherefore the place where wee sleepe, should not bee very close, neither should wee sleepe upon the ground, nor upon cold stones, nor neere the earth, for the coldnesse of stones, and the dampe of the earth, are both very hurtfull to our bodies. But let your lodging be in an upper chamber, yet severed from the rooffe with some small floore, let the bedsted bee large and long, and no higher than a man may easily fall into it standing upon the chamber floore. Let the bed be soft, well shaken, and made rising up toward the feet, so that the bulke or chest of the body may bee lowest. I remember when I was at Oxford in the second yeare of the reigne of her highnesse, one *M. Atkins* being for disobedience put in prison at London had a chamber to himselfe but no bed, and at length waxing weary of the bare boords, upon a night, having gotten a cudgell or two fell to beating and knocking of the floore, so long and so loud, that his keeper awaked, who in a rage comming to him, and demanding of him whether he were mad or no, that made such a noyse? No forsooth master keeper (quoth he) I doe but beat my bed to make it soft if it would bee. For it is so hard that it maketh my bones toake. Such beds have prisoners and souldiers now and then, but I pray God send all good students soft lodging. Concerning the manner of lying, while we sleep, *Hip. Presa. cap. 5.* *Optimi sunt decubitus qui sanorum decubitibus similes existunt.* And *sanorum decubitus* is, as he sheweth

*Epid. 6. com. 4.*

Chamber Bed

The making of the bed.

A merry tale of beating a bed.

*How we should lie while we sleepe.*

In Li. 2. Sect. 4.  
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Lib. 2. de motu  
mus. c. p. 4.

Lib. 4 Secret.

in the same place, *in latus dextrum aut sinistrum, & manus, & collum, & cura modice inflexa habere, & totum corpus flexibile situm.* And Galen affirmeth that Hippocrates Vtrunque damnat, & *supinum iacere, & hiare dormientem, decubitus autem in alterum laterum laudat.* Where he concludeth, that *Supinum iacere, & hiare dormientem, non absque actione stertendi, aut exolutionis, aut ebrietatis, aut ignavie sunt signa.* Yet Alexis saith, that hee that sleepeeth with his mouth close, hath commonly an ill breath, and foule teeth. Hereby it may bee gathered, that to lie on either side, is good. But to lie upright upon the backe, or groveling upon the belly is unwholesome. And it is most wholesome to sleepe first on the right side, that the meat may the better descend to the bottome of the stomacke, and be nearer to the liver. Which is to the stomacke as fire to the pot, and after to turne to the left side. For this change doth greatly ease the body, and helpeth concoction. But to lie upon the backe, causeth flegme and other humours to fall into the hinder part of the head, where is the originall of the sinewes, and by that meane the spirits being stopped, the night mare (as they call it) and palsie, and such like maladies be engendred. Again to lie on the belly, draweth the humours to the eyes, and so hurteth the sight. Yet it helpeth them that have feeble digestion. And we must not onely regard that wee lie on the one side, but also that wee lie with our heads somewhat high, well bolstered up, having sufficient clothes upon us, least that while naturall heate is within about digestion, the outward parts be grieved with cold. It is good also to weare a kerchiffe, or some such like thing in the night on our heads. But to have the feet covered with shoes or otherwise, is  
very

very hurtfull to the sight and memory, and distempereth the whole body with heate. Concerning the quantity or time, how long we should sleepe, it cannot be certainly defined a like for all men, and for all seasons. But it must be measured by health and sicknesse, by age, by time of the yeare, by emptinesse or fulnesse of the body, and by naturall completions. For such as bee healthy and strong, need lesse sleepe than they that bee sickely and weake. Children and old folkes need more sleep than youth and middle age. In winter longer sleepe is requisite than in sommer. Cholericke persons need lesse sleep than flegmaticke, yet in health for the most part, 7. 8. or 9. houres at the most is a sufficient time for the continuance of sleepe, as it may be gathered by *Galen*. And as moderate sleepe doth help digestion and confirme the body, and comfort the minde: So contrariwise, immoderate sleepe maketh the body slow, and unapt to honest exercises, and subject to many diseases, and the wit dull and unable either to conceive or to retaine. Wherefore they that sleepe a great part of the day, and doe as it were strive with the Dormouse, who shall sleepe longest, it is no mervaile if they be both unhealthy in their bodies, and in wit, like the horse and mule in whom there is no understanding. Notable therefore is that common sentence, and to bee followed of all students,

How long we  
should sleepe.

Lib. 6. de Sa. tu.  
cap. 5.

*Sanctificat, sanat, ditat quoque surgere mane.*

And the Poet *ovid* most worthily hath written,

*Infelix tota quicunque quiescere nocte  
Sustinet, & somnos premia magna putat.*

Mm 2

Wherefore



Epimenides  
and Endymion  
how they  
slept and what  
is meant by it.

Wherefore I trust that all good students will rather follow that example of *Demosthenes*, mentioned before in the treatise of exercise, than learne of *Thraso* in *Terence* *stertere noctesque & dies*, least they bee likened to *Epimenides*, who slept forty seven yeares continually, or *Endymion*, who slept alwayes ( as the Poets feine. ) Yet I would they would prove like unto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the divine generation, and had the gift of prophesie as some suppose. And *Endymion* first found out the course of the moon. Wherefore the Poets feined, that the moone loved him, and descended downe to kisse him while hee slept. So they both for their continuall and earnest contemplation, were feined to sleepe, But I would all good students would so sleepe, or at the least wise take a little nap after their manner. For as the Poet *Horace* saith:

*Est aliquid prodire tenus, si non datur ultra,*

Lib. 1. Etibi. ca.  
ult.  
Man sleepeth  
halfe his time.

And this is *Impallescere chartis, Inherere libris*, which never yet was reprochfull to a student. And if wee sleepe but at ordinary times, yet wee sleepe halfe the time of our life, for as *Aristotle* writeth, *Bonus ab improbo in somno minime interoscitur. Hinc negant inter beatos ac miseros, per dimidiatum vite tempus quicquam interesse.* And *Seneca* saith in *Her. fu.*

*Tu O domitor  
Somne malorum, requies animi  
Pars humana melior vite.*

But.

But the naturall time of sleepe is *Durante concoctione*, and the naturall time of waking is when concoction is finished. For so saith Aristotle, *Expergiscitur animal cum concoctio absoluta, ad finemque deducta fuerit.*

De Som. & vi.  
cap. 3.

Now to know when all concoctions are compleat and ended, it is to bee discerned by the sensible lightnesse of all the body, specially of the braine, the browes, and the eyes, the passage downe of the meat from the stomacke, the will to make urine, and to goe to the stoole. Contrariwise heavinesse in the body and eyes, and savour of the meat before eaten, signifieth that the sleepe was not sufficient. Also the colour of the urine to those that bee skilfull declareth the perfection or imperfection of digestion, for if it bee whitish or pale, it betokeneth that digestion is not yet compleate. If it bee yellow like pure gold, then it signifieth that digestion is sufficient. But the judgements of urines I reterre to the Physitian. And as digestion is divers in divers men, for some digest sooner than others, so the times of sleeping and waking, are likewise divers according to the complexion, strength, age of the party, time of the yeare, &c. And for waking, what time students should rise, and how they should order themselves first in the morning, I have shewed before in my treatise of exercise. So this may suffice for sleepe.

How to know  
when sleepe  
is sufficient.

## CHAP. 242.

## Of Venus.

*Lib. 3. de Sa. tu.  
cap. 1.*

How Venus  
should be used  
& in what age.

*Aphe. 2. com. 30.  
& Aphe. 5.  
com. 6.*

Whether Ve-  
nus be requi-  
site for all men.

**N**OW that I have spoken sufficiently of labour, meate, drinke, and sleep, it remaineth onely that I speake of *Venus*, which in *Galen* is reckoned the fifth and last thing to bee regarded in the preservation of health. And as it is the last in order of the words, so ought it to be the last in use. For so he saith, *Hippocrates* in proposing that sentence, *Labor, Cibus, Potio, Somnus, Venus, omnia mediocria*, hath not onely declared the measure in using, but also the due time of using every thing by the very order of his words. *Quippe sanitatis tutelam a labore est auspicandum quem excipere debent cibus, potio, deinde somnus, mox Venus, in iis videlicet, quibus Venere est utendum. Nam reliqua certe omnia cuiusque atatis sunt communia, Venus atate tantum florentium est atque quo tempore etiam eius usus est. Quæ enim hanc vel præcedunt atates, vel sequuntur, aut plane semen non effundant aut certe infecundam, aut male fecundum effundant.* By the which words of *Galen* we understand not onely the time most convenient for the use of *Venus*, (that is after sleepe) but also what age is most fit for that purpose, *videlicet ætas florens*: Which after *Galen* beginneth at 25 yeares, and continueth untill 35 yeares. But some man will say, is *Venus* requisite to the preservation of health? How then lived Priests, in health in time past unmarried? Or how live students at this day in the Vniversities that be of any society, who may not marry while they have interest in their Colledge? To this I answer, *Commune animantium omnium est*

con-



*coniunctionis appetitus procreandicausa.* And this appetite or lust, was given by God to mankinde from the beginning, as appeareth in *Genesis*. So that none, neither male nor female is cleane without, although it burne more in some than others, according to age and complection: although some can better bridle it and subdue it than others, according to their gift and grace. Now to enter more deeply into the nature of mankinde, and to consider from whence this concupiscence doth arise, you shall understand, that as every living creature doth feed, and as the meat received is altered and changed three times, that is to say, in the stomacke, liver and parts before it nourish the body, and as every concoction hath his superfluity, or excrement, as the stomacke ordure, the liver urine, the veines sweate: So after the third and last concoction, which is done in every part of the body that is nourished, there is left some part of profitable blood, not needfull to the parts, ordeyned by nature for procreation, which by certaine vessels or conduits, serving for that purpose, is wonderfully conveighed and carryed to the genitories, where by their proper nature, that which before was plain blood, is now transformed and changed into seed. Neither is this any strang alteration, for the breasts of a woman by a like speciall property, doe change that into milke which before was very blood, for milk whether it be of woman or beast, is nothing else but blood twise concocted. And in the seed or nature of man and woman resteth the whole hability of procreation, as saith *Leonhartus Fuchsius*. *Procreatrix facultas in semine tota posita est, quod quidem prolificum cum suapte natura sit, cuius cuiuspiam sibi similis procreandi, insitam vim habeat omnino necesse est.* And as blood

Cap. 1. ver. 18.

How lust  
groweth in  
mankind.

*Semen est quaedam pars utilis excrementi.*

*Semen emittunt tam semine quam viri.*  
Li. 1. Inst. cap. 5.

## CHAP. 242.

## Of Venus.

*Lib. 2. de Sa. tu.  
cap. 1.*

How Venus  
should be used  
& in what age.

*Aphr. 2. com. 30.  
& Aphr. 5.  
com. 6.*

Whether Venus  
be requisite  
for all men.

NOW that I have spoken sufficiently of labour, meate, drinke, and sleep, it remaineth onely that I speake of *Venus*, which in *Galen* is reckoned the fifth and last thing to bee regarded in the preservation of health. And as it is the last in order of the words, so ought it to be the last in use. For so he saith, *Hippocrates* in proposing that sentence, *Labor, Cibus, Potio, Somnus, Venus, omnia mediocria*, hath not onely declared the measure in using, but also the due time of using every thing by the very order of his words. *Quippe sanitatis tutelam a labore est auspicandum quem excipere debent cibus, potio, deinde somnus, mox Venus, in iis videlicet, quibus Venere est utendum. Nam reliqua certe omnia cuiusque atatis sunt communia, Venus atate tantum florentium est atque quo tempore etiam eius usus est. Quae enim hanc vel praecedunt atates, vel sequuntur, aut plane semen non effundunt aut certe infecundum, aut male secundum effundunt.* By the which words of *Galen* we understand not onely the time most convenient for the use of *Venus*, (that is after sleepe) but also what age is most fit for that purpose, *videlicet atas florens*: Which after *Galen* beginneth at 25 yeares, and continueth untill 35 yeares. But some man will say, is *Venus* requisite to the preservation of health? How then lived Priests, in health in time past unmarried? Or how live students at this day in the Vniversities that be of any society, who may not marry while they have interest in their Colledge? To this I answer, *Commune animantium omnium est*

*coniunctionis appetitus procreandicausa.* And this appetite or lust, was given by God to mankinde from the beginning, as appeareth in *Genesis*. So that none, neither male nor female is cleane without, although it burne more in some than others, according to age and complection: although some can better bridle it and subdue it than others, according to their gift and grace. Now to enter more deeply into the nature of mankinde, and to consider from whence this concupiscence doth arise, you shall understand, that as every living creature doth feed, and as the meat received is altered and changed three times, that is to say, in the stomacke, liver and parts before it nourish the body, and as every concoction hath his superfluity, or excrement, as the stomacke ordure, the liver urine, the veines sweate: So after the third and last concoction, which is done in every part of the body that is nourished, there is left some part of profitable blood, not needfull to the parts, ordeyned by nature for procreation, which by certaine vessels or conduits, serving for that purpose, is wonderfully conveighed and carryed to the genitories, where by their proper nature, that which before was plain blood, is now transformed and changed into seed. Neither is this any strang alteration, for the breasts of a woman by a like speciall property, doe change that into milke which before was very blood, for milk whether it be of woman or beast, is nothing else but blood twise concocted. And in the seed or nature of man and woman resteth the whole hability of procreation, as saith *Leonhartus Fuchs*. *Procreatrix facultas in semine tota posita est, quod quidem prolificum cum suapte natura sit, cuius cujuspian sibi similis procreandi, insitam vim habeat omnino necesse est.* And as blood

Cap. I. ver. 28.

How lust groweth in mankind.

*Semen est quedam pars utilis excrementi.*

*Semen emittunt tam semine quam viri.*  
Li. I. Inst. cap. 5.



Lib. 6. de lo. aff.  
cap. 5.

The benefits  
of Venus.

Venus morbis  
a pituita natis  
utilis est  
Hip. Epid. 6.  
Sect. 5. apbo. 23.

cap. 23.

The discommo-  
dities of im-  
moderate Ve-  
nus.

bloud is daily ingendred of such nourishment as wee receive, so likewise of bloud is nature bred continually, and needeth therefore sometime to bee abated. For otherwise, it is an occasion of many grievous maladies, as *Galen* declareth. And if it be not sometimes avoyded by other meanes, of it selfe, *Ad sui excretionem ui quadam stimulat*, as every man almost doth feele in himselfe now and then. And the commodities which come by moderate evacuation thereof are great. For it procureth appetite to meate, and helpeth concoction, it maketh the body more light and nimble, it openeth the pores and conduits, and purgeth flegme; it quickneth the mind, stirreth up the wit, reviveth the senses, driveth away sadnesse, madnesse, anger, melancholy, fury. Finally it delivereth us utterly from lecherous imaginations, and unchast dreames. Which although in some mens opinions they seeme none offence, because they proceed onely of abundance of nature, Yet I am of an other minde, for that I read in *Deuteronomy*, If there be among you any that is uncleane, by that which commeth to him by night, he shall goe out of the host, and shall not enter into the host. But at even hee shall wash himselfe with water, and when the sunne is downe, hee shall enter into the host. But to returne to my purpose, *Venus* is worthily reckoned of *Hippocrates* one of those five things that chiefly preserve health. But in the use thereof wee must have a speciall regard, *Ne quid nimis*, for to exceed the meane in labour, in eating and drinking, in sleeping or waking doth not so greatly impaire a mans health, as *Immoderatus coitus*. For upon the sodaine it bringeth a man to utter weakenesse, and bereaveth him (as it were) of all his senses. And therefore

fore is likened by *Hippocrates* to the falling evill; and *Avicen* in his Booke *de Animalibus* saith, *Si quid spermatis supra quam natura tolleret, coitu profluat, obesse magis, quam si quadragies tantumdem sanguinis emanarit.* And no mervaile, considering that the very roote and foundation of our life, doth consist in *semine* & *sanguine*, as *Galen* teacheth in his booke written against *Licus*: And this is the cause why such as use immoderate *Venus*, be short lived, and as the Sparrowes, through incontineney consume themselves. But GOD of his infinite goodnesse, who from the beginning ingrafted in mans nature this carnall appetite, to the end, that by procreation the world might bee replenished with people, hath yet notwithstanding bridled the same, and restrained it by speciall commandement, that mankinde should not couple together without difference, after the manner of bruit beasts, but being joyned in lawfull marriage, which estate was established betweene man and woman, as holy and undefiled by God himselfe in Paradise; and that for three causes chiefly: First for procreation of Children, to bee brought up in the feare and nurture of the Lord, and praise of G O D. Secondly, for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continency, might marry and keepe themselves undefiled members of CHRIST'S body. Thirdly, for the mutuall society, helpe and comfort that the one ought to have of the other, both in prosperity and adversity. So that marriage is the onely lawfull meanes to remedy this infirmity of Nature, and all other meanes are abominable in the sight of G O D; as Fornication, Adultery, Buggerie,

*Deut. 5. 18.*

*Exod. 20.*

*Gen. 2. 22.*

De lo. aff. cap. 5.

Cap. 19. ver. 13.

The difference  
of men con-  
cerning cha-  
stie.

Ver. 11.

Cap. 13. ver. 4.

rie, incest, and that practise of *Diogenes* mentioned of *Galen*, *Genitalia contrectando semen ejicere*. And now to the question proposed before, touching Priests and Students, how they have lived or doe live unmarried, Saint *Matthew* in his Gospell setteth downe two estates of men in generall, both good and godly: the one married, the other unmarried. And of the unmarried hee maketh three sorts as followeth. For there are some chaste (saith he) which were so borne of their mothers belly. And there be some chaste, which be made chaste by men, and there bee some chaste, which have made themselves chaste for the kingdome of heaven. He that is able to receive this, let him receive it. Here the Holy Ghost uttereth that some by nature are impotent and unable to fulfill the duty of marriage; others by Art (as by gelding, or so) are made unable; and the third sort is of them which have the gift of continency, and use it to serve God with more free libertie; which gift notwithstanding is not common to all men, but is very rare and given to few; whereupon I gather, that some may and do live honestly unmarried; and so I judge of Priests, Students, and all other degrees of men or women whatsoever. Yet I doe not thinke the gift of continency so generall, as it was supposed in time past, when all the Clergy were restrained from mariage; for it is said in *Matthew*, *All men cannot receive this thing, save they to whom it is given*: wherefore mariage ought to bee free to all that are so disposed, even as it is honourable among all, by the judgement of the Apostle *Paul* to the *Hebrewes*: For how hard a matter it is, and how rare a gift to live continently, the greater part of a mans age, I referre it to every mans own conscience. *Nam quis potest dicere, mundum est cor meum?* And (as the Poet *Virgil* writeth) Omne



*Omne adeo genus in terris hominumq; ferarumque,  
Et genus equorum, pecudes, pictaeque volucres,  
In furias ignemq; ruunt, amor omnibus idem.*

Pro. 20. ver. 9.  
Anoris & libi-  
dinis infania  
omnibus anima-  
libus est com-  
munis.

And this rage is called of the Physicians *Epatidis* fu-  
ror quo fere omnes correpti, per adolescentiam inuenculas de-  
pereunt; and as the Poet Mantuan saith,

*Res vulgaris amor, semel insanivimus omnes.*

Yet I know there is great difference among men  
and women in this respect, not onely touching  
thought, but also touching deed; for of all complecti-  
ons, the sanguine, which is indeed the best comple-  
ction, is yet most inclined to *Venus*, by reason of abun-

What comple-  
ction is most  
given to *Venus*  
Lib. 6. de lo. off.  
Cap. 5.

dance of blood, hot and moist; and so saith *Galen*,  
*Non parva est hominum differentia. Sunt enim nonnulli,*  
*quos protinus a iuventute concubitus imbecilliores efficit:*

*alii nisi assidue coeant, capitis gravitate molestantur, cibos  
fastidiunt, ac febribus obnoxii fiunt, atque ut deterior est ipsis  
appetentia, ita & concoctio minor, hos Plato arboribus im-  
modice fructiferis comparat. Againe he saith; Innoxia*  
*Venus iis tantum est, qui calidi humiditq; sunt, tum vero qui*  
*genitura naturaliter abundant.* As for those that bee

Lib. 6. de Sa. tu.  
ca. 4.

of drie temperature, as the chollerick sort, or cold and  
drie as the Melanchollick, to them *Venus* is most hurt-  
full by *Galen*s judgement in the same place. But al-  
though the most part of men and women be naturally  
given to this infirmity, especially in youth, yet there  
bee certaine meanes, whereby to abate it, even in the  
lustiest complexions. The chiefeft is that which was  
given to Saint *Paul*, after hee had prayed to the Lord  
thrice, that the pricke of the flesh might depart from  
him; that is, *Sufficit tibi gratia mea, nam virtus in infirmi-*

Three princi-  
pall meanes  
to abate con-  
cupiscence  
2 Cor. 12. 7, 8, 9.

ca 13. ver. 1.

*tate perficitur.* The next (in my iudgement) is for a man to keep himselfe out of the company of women. For as it is in *Ecclesiasticus*, *Qui tetigerit pitem inquinabitur ab ea.* And *S. Paul* saith : *Bonum est homini mulierem non tangere* : for certainly, the nature of women is such, that a man by their company shall be greatly inflamed.

Lib. 3. Georg.

Women compared to a Panther.

Women compared to the Mermaidens Syrenes were Sea monsters, halfe a woman and halfe a fish.

Li. 1. de reme. amo.

*Carpit enim vires paulatim uritque videndo*

*Femina*, as *Virgil* writeth, is much like to a wilde beast called a Panther, to whom it is said, that herds of cattle do resort, being marveilously delighted in the sweet savour that cometh from him, and in beholding of him. But when the Panther hath them within his reach, he easily preyeth upon the poore cattell, being utterly dismayed with his fierce lookes : or as the Mermaidens whom Poets faine with their sweet melody to draw such unto them as passe by, and then to devour them. But if students must needs bee in company with women, as occasion oftentimes requireth, yet let them doe as *Ulysses* did, who sayling that way, where these monsters abode, stopp'd the eares of all his company, to the intent they should not heare the Songs of the *Syrenes*, and caused himselfe to bee bound to the mast of the ship and so escaped. Even so should students that would lead a single life, either forgoe the company of women, or if they be in company with them, stop their eares, that is to say, bridle their senses, or binde themselves to the mast, that is to say : pray unto God for grace, lest they be intangled ere they be ware. And the like counsaile is given by *Ovid*.

Ma-

*Manat amor tectus, si non ab amante recedas,  
 Turbaq; in hoc omnes ingeniosa sumus.  
 Proximus a tectis ignis defenditur agre:  
 Utile finitimis abstinuiffe locis.  
 Non facile suriens posita retinebere mensa,  
 Et vultum saliens incitat unda suum.*

The third meane whereby to abate this carnall appetite, is that which is mentioned in *Saint Paul*: *Castigo corpus meum, & in servitutem redigo*, which may be done divers wayes: As by earnest study and meditation, by often fasting, by much labour, by hard fare, by hard lodging, and such like: for as it is in *Plato*, when *Lady Venus* threatned the *Muses*, that unlesse they would follow her Sacrifices, shee would arme her sonne *Cupid* against them, they answered, *Marti O Venus, Marti talia mimitare: tunc enim inter nos Cupido non volat.* And *Terence* saith in *Eunucho*. *Sine Cerere & Baccho friget Venus.* And *Diana* flying the company of men, to the intent that shee would not be moved with carnall lusts, did continually exercise her selfe in hunting wilde beastes, and for her chaste life was honoured of the *Pagans* for a goddesse: which fable declareth unto us, that exercise of the minde or body driveth away fleshly phantasies, and that idlenesse is a great occasion of Lecherie, and so saith the Poet *Ovid* well experienced in such matters.

*1 Cor. 9 v. 27.*  
 Ordinary  
 meanes to sub-  
 due the flesh.

Idlenesse a  
 great occasion  
 of lechery  
*Lib. 1. de re. amo.*

*Finem qui queris amoris,  
 Cedit amor rebus, res age, tunc eris.  
 Queritur Aegistus, quare sit jacens adulter,  
 In promptu causa est, desidiojus erat.*



*The Haven of Health.*

And againe he saith : I

*Otia sit tollas, periere Cupidinis arcus,  
Contempta q; iacent, & sine luce faces.*

*Lib. x. de Sa. tu.*

*cap. 14.*

Divers pra-  
ctises to abate  
concupiscence.

The praetises  
of Arnoldus  
to abate lust

John Bale.

There bee also other meanes to extinguish carnall lust, partly mentioned in *Galen*, as to annoint the reynes with some cooling oyntment, which may bee made of Wax, Oyle of Roses, and the iuyce of some cooling herb, as Houseleek, Lettuce, Purflain, Nightshade, or to use plates of leade upon the reynes, or to apply Rose leaves, or *Agnus Castus* leaves to the backe by night or by day, or to vse daily to eat the seed of *Agnus Castus*, or the seed of Rew, or the herbs themselves : As once I knew an old Priest that lived chastly unmarried all his life, that would daily put Rew in his drinke, and sometime eate it with bread and butter, and make it in a posser, and use it in posies, and all to destroy nature the originall of lust. To these may bee added the praetises of *Arnoldus*. *Si voluptatem Veneris volueris extinguere, innungantur genitalia ex succo Apii vel Ruta & praedicti succi in potu sumantur. Item odorare Camphoram multum valet. Sedere etiam supra lapidem marmoreum, vel supra lapidem multum frigidum, vel supra terram humidam, & infunde testiculos & virgam in aqua frigida, vel a ceto forti, & iisdem lavare Peritoneum & renes.* Last of all to conclude these meanes whereby to abate carnall lust, I will recite certaine examples gathered out of our English Chronicles of some men in time past, who supposed all chastity to consist in single life. *Elphlegus* Bishop of Winchester, put upon him *Dunstan* a Monkes apparell, that hee might thereby avoid both the fire of concupiscence and the fire of hell. *S. Petrock* an hermit of Cornewall, was faine every night

night from the crowing of the cock, to the spring of the morning to stand naked in a pit of water to abate the movings of his flesh, yet could he never have remedy of that disease, untill he went on pilgrimage to Rome and Ierusalem. *S. Aldelme* Abbot and Bishop of Malmesbury, when hee was stirred by his ghostly enemy to the sinne of the body, would hold within his bed by him a faire maiden so long time as hee might say over the whole Psalter, to the intent to doe the more torment to himselfe and his flesh. These men (as you see) as holy as they seemed, were yet captives to *Cupid*, and could hardly get loosed out of his bands, or whether they were loosed at all, it may be doubted, yet would they not follow *Saint Pauls* counsaile, *Melius est nubere, quam uri*: But rather the contrary. *Vripiotius quam nubere maluerunt*. But if I had beene their Physician, they should have had the same remedy that Master *Smith* a canon of Hereford practised upon himselfe in the beginning of the raigne of the Queenes Maiesty that now is, *videlicet abscissionem testicularum*. For this is the surest remedy that can be devised for *Cupids* colts. Notwithstanding, for such as can abstaine, I thinke it much better for themselves, and for the common wealth, especially if they bee of the Clergy that they should live unmarried. For as *S. Paul* saith. The unmarried careth for the things of the Lord, how hee may please the Lord: But hee that is married, careth for the things of the world, how he may please his wife. There is difference also between a virgin and a wife. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married, careth for the things of the world, how shee may please her

*Fabian lib 6.  
cap. 14.*

*Corin. x. c. 6*

The translator of Salust into English.

*1 Cor. cap. 7.  
ver. 3, 33, 34.*

The single life  
more conve-  
nient for Di-  
vines.

De vi, in som.  
agen.  
The discom-  
modities of  
marriage.

Two of the first  
dishes that be  
served up at  
the marriage  
feast.

1 Cor. ca. 7. v. 7.  
De s. n. vi.

Lib. 7. cap. 16.  
How man and  
woman should  
marry after  
Arist.

her husband. So that the state of man or woman un-  
married is more free from the cares of the world, and  
consequently more free for the service of God, then  
of the married sort, and therefore more to be desired  
of all them that would wholly dedicate themselves to  
serve the Lord. For as *Basilius Magnus* writeth to *Gre-  
gorius* <sup>†</sup> *κατελιμμένον ὁμοῦ γὰρ θόρυβος προσιδὼν ἐκδέχεται*. *Coniugio  
inancipatum curarum agmen excipit. In orbitate desiderium  
prolis, uxoris custodia, domestica procuratio, servilium offi-  
ciorum constitutio, damna civilibus in contractibus accepta,  
et gladiationes cum vicinis, forenses concertationes, negotiati-  
onis alea, agricultura labores, unaquaque dies suam adfert  
animo caliginem, noctes vero diuturnas curas excipientes,  
per easdem rerum species imposturam menti faciunt.* And  
*Demea* in *Terence* saith in *Adelphi*. *Duxi uxorem: quam ibi  
miseram vidi? Nati filii, alia cura.* So the first dish that  
is served up at the marriage feast, is *Miseria*, and the  
second is *Cura*. Which both if they be well weighed,  
are but soure sawcesto sweet meate. Neverthelesse,  
let every man doe according to his gift. For every  
man hath his proper gift of God, one after this man-  
ner, and an other after that. I exempt no estate nor  
degree from marriage, yet I say with Saint *Augustine*,  
*Bona pudicitia coningalis, sed melior continentia virginalis  
vel vidualis.* And if any be disposed to marry, if they  
would follow the rule of *Aristotle*, in his *Politiques*,  
they should so marry that both the man and the wo-  
man might leave procreation at one time, the one to  
get children, and the other to bring forth. Which  
would easily come to passe, if the man were about  
eight and thirty yeares of age, when he married; and  
the woman about eightene, for the ability of getting  
children in the most part of men ceaseth at seventy  
yeeres



yeeres, and the possibility of conception in women commonly ceaseth about fifty. So the man and the woman should have like time for generation and conception. But this rule of *Aristotle* is not observed of us in England, nor else where nowadaies, that I wote of, but rather the liberty of the civill Law put in practise, that the woman at twelve yeares of age, and the man at fourteene, are marriageable, which thing is the cause that men and women in these dayes, are both weake of body, and small of stature: yea in respect of those that lived but forty yeares agoe in this land: much more then in comparison of the ancient inhabitants of *Britaine*, who for their talenesse of stature were called Gyants. Which thing also is noted by *Aristotle* in the same place. *Est adolescentium coniunctio, improba ad filiorum procreationem. In cunctis enim animalibus, iuveniles parvis imperfecti sunt: & femina crebrius quam mares, & parva corporis forma gignuntur: quocirca necesse est hoc idem in hominibus evenire. Huius autem coniectura fuerit, quod in quibuscunque civitatibus consuetudo est, adolescentes mares puellasque coniungi, in iisdem inutilia, & pusilla hominum corpora existant.* And the best time of the yeare to marry in after *Aristotle*, is the winter season: because in the sommer time naturall heat is dispersed, and digestion feeble: But contrariwise in winter, by reason of the cold without, closing up the pores of the skinne, naturall heate is made stronger and digestion better, and therby the body is more able for generation. The same reason may serve also for the spring of the yeere, and I think that the better time of both, for that *crescite* and *multiplicamini*, is then in greatest force. But *Diogenes* was of another

Rathe marriage is the cause why men bee now of lesse stature then they have been before time.

What time of the yere is best to marry in.

Diogenes opinion concerning the time of marriage.

Bias argument against marriage out of Aulus. Gel. lib. 8. ca. 11: Socrates wife.

A Hermits repentance.

A merry battaile between Monkes and Nunnes.

minde: for to one demanding when best season were to wed a wife, for a young man ( quoth he ) it is too soone, and for an old man overlate. So that no time by his judgement was fit for that purpose. But *Diogenes* was *μωρογυνης*, being moved peradventure with that reason which *Bias*, one of the seven wise men of Greece made against marriage. *Non est ducenda uxor, nam se formosam duxeris, habebis communem, si deformem, molestam*, or else was afraid lest hee should have as ill lucke as *Socrates* had in marriage, whose wife *Xantip* had all properties of a shrew, *videlicet* ware a kerchiefe, had a long nose and a longer tongue. But if *Diogenes*, or that *Timon* of Athens, who was for his hatred of mankind named *μισάνθρωπος*, had used the company of a woman, perchance hee would have thought as the Hermit did, whom *Poggins* the Florentine mentioneth in his fables, who by the advise of his Physitians, having used the company of a woman for a certaine disease which he had, not otherwise to be cured, when he had done, fell a weeping. And being demanded why he wept, considering that it was done for his health sake, and not for any voluptuousnesse, that God would easily forgive it: No no ( quoth the Hermit ) I weepe not for that cause, but I weepe because I never felt how sweet a woman was before this time. But if that Hermit had so small experience in *Venus* Court, yet I thinke many others of the same profession were better practised. As *John Bale* in his Chronicle merrily telleth, how that at *Tork* the Monkes of *Saint Mary* Abbey, and the Nunnes of *Clement Thorpe*, met together at hey making, the Abbots foole being with them. And as the Abbots enquired of him at supper for pastime where hee had beene

beene all that day, he fell into a great laughter, and declared before all the Abbots guests, that a sore battell had beene fought that afternoone, betwixt his Monkes, and the Nunnes of *Clement Thorpe*. But hee thanked God that his monkes had the best, for they were ever aloft. Such battailes (I doubt) were fought very often, by those that had made a vow to the contrarie. But if the Law of God had then prevailed, or might now prevaile among us, which punisheth adultery with death, and simple fornication by dowry and recompence of marriage, both they would have beene, and wee should bee more fearefull to offend in that behalfe; or if the Law of *Iustinian* were in force, *Quæ temeratores alienarum nuptiarum gladio punit, & pœnam irrogat stupratoribus, si honesti sunt. publicationem partis dimidia bonorum: si humiles corporis coercionem cum relegatione.* And untill some streighter punishment be ordeyned, that sinne will never be reformed. For standing up in a sheet is not much greater punishment than the Nunne was enjoyned to, that had trodden her shooe awry: *videlicet*, that she should say every day the first verse of the 55. Psalm, *Misere mei Deus, quoniam concubavit me homo*, with great threatning, that if she should doe so againe, she should be bound to say over the whole Psalm. But such flea-bitings as these will not restraine us from that sinne, whereunto we are so prone by nature, except we have this continually before our eies, that our bodies are the members of Christ, that they are the temples of the holy Ghost, consecrated to God, and not unto fornication, and therefore that wee will keepe the vessels of our bodies in holinesse and honour. to the end God may bee glorified thereby, as *S. Paul* willeth us, and

Nunnes.

Levit. cap. 20.  
ver. 20.

Instit lib 4.  
Titulo. 18. leg. 2.

The Nunnes  
penance.

1 Cor. 6. 15.  
1 Cor. 6. 13. 19.  
Eph. 4. 4.  
1 Cor. 6. 18.



1 Cor. 7. 13.

Aulus Gel. l. 1.  
cap. 6.Metel'us argu-  
ment to per-  
swade marriage

Hec. act. 1. Sc. 1.

Aul. gel. lib. 1.  
cap. 17.  
Varro his  
counsaile how  
to deale with  
a shrewd wife.

for them which cannot live chaste otherwise, God of his goodnesse hath appointed the holy estate of matrimony, from the which none was exempted, except hee will himselfe. But yet as *Saint Paul* saith, it were good for a man not to touch a woman: Because marriage, through mans corruption, and not by Gods institution, bringeth cares and troubles. And for this difficulty (as I suppose) *Metellus Numidicus*, a Censor of Rome, making an exhortation to the people to move them to marry, because the citty could not otherwise be preserved, used this reason, which may seeme as well against marriage, as with it, *Si sine uxore possemus esse, omnes ea molestia careremus. Sed quoniam ita natura tradidit, ut nec cum illis satis commode, nec sine illis nullo modo vivi possit. Saluti perpetuae potius, quam brevi voluptati consulendum.* And for this cause (as I thinke) *Aristotle* counteth a woman *Necessarium malum*. Necessary, because a man cannot be well without her: Evill, because women are commonly shrewd. Howbeit (as I have heard say) there is but one shrew in all the world, but every man thinketh he hath that one. As old *Laches* in *Terence* saith, a man of great experience, *In eodem omnes mihi videntur ludos doctae ad malitiam, & ei ludo (si nullus est) magistrum hanc esse satis certo scio*, meaning his owne wife. But if any have so ill lucke as to marry a shrew, let him learne this lesson of *Marcus Varro*, *Vitium uxoris aut tollendum, aut ferendum est. Qui tollit vitium, uxorem commodiorem praestat, qui fert, sese meliorem facit.* This then is *Varro* his counsaile, *Vitium uxoris si corrigi non possit, ferendum esse.* And this was the best remedy that *Socrates* had against *Xantippe*. And this was the onely helpe that *Iob* had in all his afflictions,

ons, therefore let no married man looke to speed better, for he that will not marry a shrew, must marry when the signe is not in *Cælo*. And now to such as be married, to whom God hath granted the liberty of *Venus*, I say, *In primis provideant, ut ne quid nimis*. And *ne quid nimis* after *Arnoldus* is expounded in this manner: *Quidam dixerunt quod uti coitu semel in hebdomada satis est: Alij bis, alij ter, & hoc concordo, & si homo ulterius procedat, ille coitus est immoderatus*. But how (*Concordo*) is here to bee applyed, I referre it to every mans owne discretion. The second caution in *Venus* is: *Vt non a cibo statim, & ante somnum, sed cibo jam confecto, ac jam fere sub auroram Venere utantur, & mox se iterum somno & quieti dent. Tum ut æstate, præsertim vero Ianij & Iulij mensibus, vel nunquam vel raro Autumno etiam parce ac sobrie coeant. Hieme vero & maxime vere liberius. Tutissima enim est Venus temporibus & naturis calidis simul & humidis, hoc est vere ac iuventute*. But these precepts, and all other before given, must bee applyed particularly to every mans owne estate, or constitution of body. For as *Aristotle* speaketh of Lawes, Because they bee generall, therefore they cannot provide for every particular case that may fall out, yet is there no fault in the Law, nor Law maker, but in the uncertainty of matters, which bee altogether casuall and variable. So I say, notwithstanding that every rule prescribed in this booke, cannot agree with every mans complexion, yet the rules, are not to bee disallowed, but to bee followed accordingly as every man shall finde them good and wholsome in himselfe. And this is the best Physicke of all for every man, to know thoroughly

Under what  
signe a man  
may avoid  
the marriage  
of a shrew.

The right use  
of Venus standeth in three  
points.

*Æthi. 5. cap. 16*

Offi. 2. in fine.  
Tullies Physicke.

Lib. 6 de Sa. tu.  
cap. 14.  
Galens coun-  
saile to every  
man touching  
the observati-  
on of his owne  
body.

The authors  
physicke to pre-  
serve health  
very good for  
a cholericke  
stomacke.  
The quantity  
of Aloes was a  
quarter of an  
ounce.

the state of his own body, and to mark diligently what things are wont either to doe him good or harme, which also is given out by Tully in this manner, *Valetudo sustentatur notitia sui corporis, & observatione, quæ res aut prodesse soleant aut obesse, & continentia in victu omni atque cultu, corporis tuendi causa, & prætermittendis voluptatibus: postremo arte eorum quorum ad scientiam hæc pertinent.* And the same likewise is taught by Galen himselve, which I will adde as a conclusion of this worke, even as he hath made it the end of those excellent bookes. His words bee these, *Omnibus qui hæc legent, communiter illud suavisum velim: præsertim qui tamen si medicinae artis sunt ignari, cogitationem tamen habent exercitam, ne veluti vulgus, ita ipsi quoque pecorum ritu, victus ratione utantur, quin potius usum explorent quinam ipsis cibus, potusve sit noxius, quæ præterea quantaque dimotio. Pari modo & de Venere observent, num noxia sibi innoxia ve sit: tum ex quanto intervallo utentibus, noxia innoxia ve sit: Nam sicut retuli, non nulli immodice leduntur, alij citra noxam usui ejus ad senium usque sufficiunt. Verum hæc ambo genera rara, nempe eorum qui magnopere leduntur, & qui nullum sentiunt incommodum. Totum vero quod in medio est, id cum majoris minorisque discrimine, ad magnum hominum numerum se extendit: quorum qui non rudes sunt, sed rationis probe exercitata. (non enim quorum libet est hæc noscere) iis suadeo observent ex quibus ledi se invariique sentiant, ita enim fiet, ut in paucissimis medicorum opera indigeant, quoad in sanitate sunt.* Hereunto I will adde that Physicke which I my selfe was wont to use for preservation of my health. Every yeare in the spring when the signe was in Pisces, I tooke two mornings together A-  
loes



loes Hepatike, shaven with a knife into halfe a  
pinte of white wine, or Beere, or Ale, with a little Ci-  
namon grated, fasting two houres after it, and the  
third morning I tooke seven leaves of *Assarabacca* a  
little punned and steeped all night in like quantity of  
white wine, with a little Cinamon, then strained and  
warmed.

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**A**

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A  
 SHORT TREATISE OF  
 the Plague, and other like con-  
 tagious diseases, how they may  
 bee avoyded.

CHAP. 243.



S I have declared (according to my knowledge) the whole order of dyet, contained in those five things which chiefly concerne mans life, that is to say: Labour, Meate, Drinke, Sleepe, and *Venus*, so now also for the benefit of students, (whose health I tender most of all) I shall briefly and plainly set forth, by what wayes and meanes they may avoyd such diseases as bee contagious: namely the pestilence, which was twice in Oxford in mytime within twelve yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, and

and after dispersed throughout the citty, by receiving of bedding and other clothes from the places infected. This disease of all other, is common to all men of all complections, (as *Aristotle* teacheth,) because the ayre compasseth all men about, and is drawne into all mens bodies alike, which if it be corrupt, must needs infect them also that receive it, though sooner or later, more or lesse, according to the disposition or state of the body: for as *Galen* writeth: *Magnam in generatione aegritudinum partem habet ejus qui passurus est. labilitas corporis.* And againe: *Nulla causa sine patientis aptitudine agere potest.* The pestilence is defined of *Marfilius Ficinus*, *Venenosus quidam vapor in aere concretus, vitali immixtus spiritui.* Not that the ayre is venomous of it selfe, but through corruption hath now gotten such a quality or property, that being drawne into mans body, it inflameth the humours, especially, where they bee superfluous, and bringeth them to a venomous temperature. And this is called *febris Pestilentialis*: as *Fuchsius* defineth: *Quod a venenata qualitate adeo a Pestilentialis ac venenati aeris inspiratione oriatur.* Now the reason why the ayre is more corrupt at one time than at another, or in one place rather than in another, is diversly assigned by the Astronomers and Physicians: and is imputed both to celestiall causes and terrestriall, which be specially foure, *videlicet*: The influence of sundry starres, great standing waters never refreshed, Carraine lying long above ground, much people in small roome, living uncleanelly and sluttishly. But leaving those particular causes to such as write of this matter at large, I make one principall or generall cause, that is the wrath of God for sinne: for so God threatneth, That hee will send

*Proble. Sect. 1. quest. 7.*

*Li. 1. de diff. sc. cap. 4.*

*Epid. an. cap. 1. What the pestilence is.*

*Infi. lib. 3. Sect. 1. ca. 10.*

*Foure causes of the Pestilence.*

*Exod. 15. 26. Dent. 28. 35.*



Sam. 24. 15.  
The first re-  
medie to be  
used against the  
plague.  
Eccles. 38. 9.

The second  
preservative.  
ver. 4.

The third pre-  
servative.

The clectuary  
of three ad-  
verbs.

sicknesse and diseases unto those that will not heare his word, and disobey his commandements. Which came to passe evidently in the time of King *David*, when 70 thousand perished with the Pestilence in one day. Wherefore if Plague and sicknesse be Gods punishment (as they bee indeed) then first of all wee ought to have recourse unto God by prayer, as *Iesus Syrach* counsaileth us. My sonne, faile not in thy sicknesse, but pray unto the Lord, and hee will make thee whole. And next wee ought to use those meanes for recovery of health, which God hath ordeined. For as it is said in the same Chapter: The Lord hath created Medicines of the earth, and hee that is wise will not abhorre them. Now the chiefe remedy for the Plague, to preserve from infection, is to avoid the infected aire. For as much as the Plague doth come of corruption of the ayre, (as I have shewed before:) and if you may not, or will not avoid it: (for some of necessity must still remaine in the place where the Plague is,) then the remedy standeth in correcting and purifying of the ayre, and in taking such things into the body, as may strengthen the heart and vitall spirits, thereby to make them able to withstand the poyson. And in those three points shall this treatise bee absolved. As for the cure of such as bee infected with the Plague, or visited with any other sort of sicknesse, I refer it to the discretion and knowledge of the learned Physicians and expert Chirurgians. The first way then of preservation from the Plague, is, with speed to goe farre from the place infected, and there to remaine until all the infection be past. This remedy is merily termed of *Iordanus* a late writer: *Electuarium ex tribus adverbis*, which in Latine verse hee reporteth thus:

*Hec*

*Hac tria tabificam pellunt ad verbia possem,*

*Mox longe, tarde, cede, recede, redi.*

In prose as much to say, as *Fuge cito, Procul, ac tarde* *Cito fugere*  
*revertaris.* Fly quickly from the place infected, a- *quid.*  
 bidde farre off, and returne not soone againe. *Cito fuge-*  
*re,* is expounded by *Marsilius Ficinus*, to depart away *Epide. anti.*  
 as soone as any certaine signes of the Plague doe ap- *cap. 25.*  
 peare. Now the signes of the Plague to come (as hee *Signes of the*  
 saith) are, where the ayre of that place varieth from *plague to*  
 his naturall temperature, declining to heat and moy- *come.*  
 sture, when it seemeth cloudy and dusty: When the  
 Windes are grosse and hor: when the Waters and  
 fields smoke and smell: and the fishes are ill both in  
 favour and taste: When many Wormes breed of pu-  
 trefaction of the earth: Toadestooles and rotten herbs  
 abound: The fruits and beasts of the earth are unsa-  
 voury: The windes become muddy: Many birds and  
 beasts fly from that place, strange Agues arise, raging  
 continuall, burning, phrantike, when the small Pocks,  
 and Measels are rise, and wormes abound in children  
 and old folkes: when many women are delivered be-  
 fore their time. Finally, when cruell warres and mon-  
 sters against nature, or such like strange things doe  
 appeare. But this I referre to every mans owne pro-  
 vidence to be directed herein by the advise of the Phi-  
 sician. *Procul fugere*, is to flye to those places where *Procul fugere*  
 neither the things, neither the people, nor the noyse, *quid?*  
 nor any rumours, of the place infected may come.  
 And so to bee separated that high mountaines bee be-  
 tweene, whereby the venomous vapours may bee  
 letted, lest by blowing of the winde, or dilatation of  
 the ayre, they approach unto us. And here wee are to  
 consider the disposition and situation of the place we

What is to be  
observed in  
changing of  
the ayre.

Proble. Sect. 1.  
quest. 3.

Tardereverti  
quid sit.

AEpide. anti.  
6. 24.

goe unto, that in no respect it be like the infected aire in heat, cold, moisture, driness, in clouds, raine, winds and such like : for this policy is of effect, not onely in the Plague, but in all other diseases, which wee seeke to amend by change of the ayre. For if wee remove to a like ayre, it will rather increase the sicknesse than remedy it. And so saith *Aristotle*, where hee moveth the question : *Cur temporum statuumque mutationes morbos intendunt, tollant, iudicant, vel committant* : for so hee answereth : *Quod si per humidam frigidamve materiam morbus constiterit, tempus accedens contrarium tollere illum poterit, sed si minus contrarium subsequatur sit, sed similis status temporis supervenerit, intendet sane atque interimet*. Wherefore, we must not onely remove from the place infected, but wee must so remove, that we change the ayre as well as the place, according to the Latine Proverbe : *Ita fugias ne praetercasam*. The third point of preservation is : *Tardereverti*. That is, to take good heed that wee return not untill all be cleare at home : for they that come out of a pure aire into a corrupt ayre, are in greater danger than they that never fled away, and lesse occasion may infect them, because Nature may better indure that which is usuall, than abide any sudden or new alteration. Neither is the ayre to be judged sound as soone as the Plague ceaseth, but a time is requisite for the purifying of the aire, which after *Marsilius*, is at the least one quarter of a yeare. So that if none have dyed of the plague in three moneths before, then we may thinke the aire sufficiently purged. Yet must wee be circumspect in approaching to the persons who have had the plague, and much more in entering into the houses that have bin infected : and most of all  
in



in touching the clothes of those persons or places where the plague hath beene. For these things retaineth the infection longer than the aire it selfe. For in those persons that have bin infected, the poison remaineth the space of two moneths. The houses and the household stuffe, unlesse they be purified with fire, perfumes, washings, and such like, keepe their venome for the space of a yeare or more. The clothes especially of woollen, except they be washed, fumed, aired, and layed forth oftentimes in the winde and Sunne, continue contagious by the space of three yeares, and more. For as oyle feedeth the fire, so wooll above all things fostereth this infection, and doth not onely preserve it, but increase it and fortifie it, which in my time in Oxford was proved most true, for both the plague was brought from London thither by woollen clothes, and was set abroad in the towne through buying, & selling, and receiving of bedding, and other furniture infected. Let this therefore be a warning. *Nam scitum est periculum ex aliis facere.* But against this counsell of departing away from the place infected, many that otherwise bee wise, and discreet, and of good iudgement, doe vehemently inveigh, saying: that either it is needlesse or bootlesse to shunne the plague. Needlesse, because God may preserve us as well present as absent: Bootlesse, because God may strike us as wel absent as present. And upon this presumption, many, specially in London and other Cities where the Plague chanceth, oftentimes doe not onely refuse to avoyde the place, but not so much as to forgoe the house or persons infected, no more than they would doe in any other sickness whatsoever; nay some are so phantasticall, that

How long the infection remaineth in the body, in the houses and clothes

The plague brought to Oxford & dispersed there by woollen clothes.

Whether it be  
lawfull to flie  
from the  
plague.

Infl. li. 2. Sect. 1.  
cap. 2.

cap. 38.

Gen. 12. 10.

Math. 2. 14.

they will deride and mocke at those that seeme more fearefull or circumspect than they themselves be. But against this presumption (for so I may worthily call it because it is grounded upon Gods power, and not upon Gods will) I will first use that reason which *Leonhartus Fuchsius* bringeth for the same purpose. It is lawfull for Christians to use Physicke as the gift of God in all diseases, either to prevent them, or to cure them: but the chiefeft meanes to prevent the plague is to avoid the place infected, *Ergo* it is lawfull for Christians upon such occasion to change their habitation. The *maior* is proved sufficiently in *Eccllesiasticus*. And I thinke no man doubteth that God hath created both physick and the Physician for the help, comfort, and succour of mankinde in sicknesse. The *minor* is approved by the generall consent of all physicians of all ages, and is grounded upon this reason taken of experience, for that the more part of them which tary in the corrupt ayre bee infected with the plague, and they which flee from it doe escape. As for the reason before alleaged may serve as well for departing as abiding. Forso I reply, it is needlesse to abide in the place where the plague is, because God may preserve us as well absent as present. Nay God will rather preserve us if we absent our selves, even as hee preserved *Abraham*, who to avoyd the famine in the land of Canaan, went downe into Egypt. For why should it bee more lawfull to flee from famine than from the pestilence, seeing that it is likewise Gods punishment for sinne, and God is as well able to deliver us in the one as in the other? Christ himselve fleeth into Egypt, to avoyd the tyranny of *Herod*, and willeth his Apostles, if they bee persecuted in one City to flie into another

another. What meaneth this but that it is lawfull for  
 Christians, (so farre as may stand with the glory of  
 God) *fugere a ventura ira*, as *Iohn* the Baptist speaketh?  
*Hezekiah* was sicke unto death, (as it may seeme of the  
 plague,) and the Prophet *Isaiah* caused a lumpe of dry  
 figges to be layed on a bile which hee had, and so hee  
 recovered. Old *Tobias* was restored to his sight with  
 the gall of a fish, which his sonne did on his eyes,  
 by the advise of the Angell *Raphael*. Christ our Savi-  
 our healeth him that was borne blinde, with his spit-  
 tle. What meaneth this, but that God although hee  
 can preserve us and heale us; without other meanes  
 and medicines: yet that hee will not have these inferi-  
 our meanes contemned? What folly then, nay what  
 madnesse is in them that so presume of Gods power  
 that they neglect and despise those ordinary and ne-  
 cessary meanes which GOD hath ordeyned, much like  
 the Carter in *Aesope*, who perceiving his cart to sticke  
 fast in the myre, whipped not his horses, nor set not  
 his shoulders to the wheelles to lift them out, but fell  
 downe streight upon his knees, and made his prayers  
 to *Iupiter* to helpe out his cart: to whom answer was  
 made from heaven: thou foole whip thy horses, and  
 lift thy selfe at the wheelles, and then *Iupiter* will help  
 thee, as much to say: as *Inuadet te (inquinat) ipse tum*  
*iuuabit te Deus*. The whole world, as it was created by  
 God. so is it governed and preserved continually by  
 his power. Yet it is done by meanes, the Sunne and  
 the Moone, and the Starres are set in the firmament  
 to shine upon the earth. The earth is to bring forth  
 fruit for the use of man. The fowles of the ayre, the  
 fishes of the Sea, the beastes of the field, are sub-  
 iect to man. Kingdomes, Nations, and countries, are  
 ruled.



What Fatum  
is.  
An. Gel. lib. 6. c. 2.

The Stoicks  
argument a-  
gainst Physick.

ruled by Princes and other Magistrates. And shall we thinke that man whom God hath created a most excellent creature, and for whose cause all things else were created, is destitute of meanes to preserve himselfe, so long as God will prolong his life? Vaine therefore is that Goddesse of the Stoicks called in Greeke *περσωνή* or *ἐμπαρμήν*, in Latine *Fatum*, in English Destiny, which *Chrisippus* defineth *Sempiterna quedam & indeclinabilis series rerum, & catena, voluens semet ipsa sese, & implicans per aternos consequentia ordines, ex quibus apta connexaque est*. And vaine is that argument against Phisicke, which the Stoickes urge, and many foolish folkes follow mentioned of *Tully* in his booke *de Fato*. *Videlicet, Si fatum tibi est ex hoc morbo convalescere, sive medicum adhibueris, sive non, convalesces. Item si fatum tibi est, ex hoc morbo non convalescere, si tu medicum adhibueris, sive non, non convalesces. Et alterutrum fatum est, medicum ergo adhibere nihil attinet*. This kind of argument, although it seeme strong in many foolish folks phantasies, and utterly to take away the use of phisicke and physicians, yet it is called by *Tully* in the same place, *Ignavum* and *Iners*, quod eadem ratione (saith he) *omnis e vita tolletur actio*, and is thus refuted, *Sive tu adhibueris medicum, sive non adhibueris, convalesces, captiosum: tam enim est fatale medicum adhibere quam convalescere*. Much like as the Iudge answered the theefe, who alleaged for himselfe, that his destiny was to steale, and therefore he could not doe otherwise. Then said the Iudge, as thy destiny was to steale, so is it my destiny to hang thee. These kindes of copulative sentences, are called of *Chrisippus* the Stoicke philosopher, *Confatalia*, because they be conjoyned with destiny, if there bee any destiny at all. But the same argument is somewhat other-

otherwise answered by a simile of that great Doctor  
*Origenes*, in this manner: *Si praestitutum est ut suscipias* Lib. 2. contra  
Celsum.  
*liberos, sive cum femina congruatis, sive minus liberos sus-*  
*scepturus es. At si praestitutum est ut liberos nullos suscipias,*  
*sive cum muliere coiveris. sive minus, liberos nequaquam*  
*suscipies. Frustra ergo cum muliere coiveris. Quemadmo-*  
*dum enim in batapsa re, quia fieri non potest, ut qui cum mu-*  
*liere non coeat, suscipiat liberos, haudquaquam frustra assu-*  
*mitur, ut cum mulieribus coeat, ita ut a morbo quis suble-*  
*vetur, cum id medica artis interventu efficitur, necessario*  
*admittitur medicus. & falsum esse deprehenditur frustra me-*  
*dicum introducis.* So this famous *Gleske Origen* judg-  
 eth phisicke no lesse necessarie in sicknesse, for the  
 recovery of health, than a woman is for the  
 begetting of children. But these Stoicall Christians  
 doe utterly deny this, sayinge that many escape in  
 sicknesse that use no phisicke at all. To whom I may  
 answer, as the Philosopher *Diagoras* did, who was cal-  
 led *ἀθεός*, because hee thought the Gods had no care of  
 worldly things, who being advertised by a friend of  
 his, that many by prayers made to the Gods had esca-  
 ped the force of tempests, and came safe to the shore,  
 which thing he would prove by a painted table, wher-  
 in their pictures were set forth. *Ita fit (inquit) illi*  
*enim nunquam periti sunt, qui naufragium fecerant, in ma-*  
*rique perierunt.* Even so I say, that as many have  
 escaped, and doe escape in sicknesse without phi-  
 sicke, so many have dyed, and doe dye for want  
 of Physicke. For I thinke there is none so blinde,  
 or so impudent, but will grant that a plurisie  
 is present death without blood letting, Yea the  
 yellow laundise, which is a very common dis-  
 ease, as is proved by experience, at length brin-  
 geth

The necessity  
of Physicke.

geth death if it bee not holpen by medicines. As for the wormes in children, and old folkes too, how dangerous they be, I referre it to every mans owne judgement. Woundes and sores without salves, corrupt the sound members, and finally bring the whole body to destruction. Wherefore Physicke is absolutely necessary, in some cases. Yet I grant that light diseases may bee cured without any physicke by the onely benefit of nature, yet in the lightest disease that happeneth, if some physicke bee used, it is not unprofitable, but to nature very comfortable. But if the sicknesse be great, and nature fore oppressed, then physicke is necessary to assist and to ayde nature, whereby she may the better overcome her enemy. And so it cometh to passe that the phisitian cureth, *Cooperante eo quod in nobis adhuc sanum est nutriendi principio*, as Aristotle teacheth, or as others say, *Adiuuante natura*: for otherwise physicke prevaileth not, as *Cornelius Celsus* writeth. *Natura repugnante nihil medicina proficit*, when nature will no longer worke, then farewell physicke, and carry him to the Church. And much lesse doth it prevaile if God be against it. For (as *Fluchsius* that famous phisitian writeth, *Medicorum est constans, at Dei aeterni gubernatoris est eventus*. But if God first and nature next doe worke with the medicine, then no doubt shall that notable effect come to passe, which is more to be desired than gold or precious stones, that is to say, health. So physicke if it bee rightly used is profitable in all diseases, and so necessary in many, that without it, life cannot be preserved. Vaine therefore is their phantasie that thinke it ungodly to flee from the place where the plague is, and to use the helpe of physicke in their infirmities. I have beene somewhat longer in this digression,

Lib. 7. Lib. 6.  
ult.

Lib. 3.



gression, for that it was my hap to live in a country, where a great number were carryed away with that heresie of the Stoicks, that they thought phisicke of no force, and of lesse value, yet would they visit the phisitian sometime with the urine, marry with this *Dilemma*, that if the patient were like to live, then would they bee at no cost, but let nature worke: And if the patient were like to dye, then would they bee at no cost, because it were but vaine. So *Parcatur sumptus*, made no Doctor to live in that country. But let them goe with their desperate destiny, and let me returne to the second way of preservation from the pestilence, which consisteth in correcting and purifying of the ayre, wherein we continue: if there be no remedy but needes you must or will abide where the plague is, then first of all humble your selfe before God, and desire of him mercy and forgiveness of your finnes: And if it bee his will, that hee will vouchsafe to preserve and defend you from all infection. And if his will bee otherwise, yet that you are willing to abide his visitation patiently and readily (if his good pleasure bee so) to depart out of this wicked world. That done, have alwayes in minde, and practise in your life, this short lesson following:

The second way of preservation from the plague.

*Aer, esca, quies, repletio, gaudia, somnus,  
Hac moderata iuvant, immoderata nocent.*

Ayre, labour, food, repletion,  
Sleepe, and passions of the minde,  
Both much and little, hurt a like,  
Best is the meane to finde.

For in these six points as it were in so many lute

Hip. Apho. 51.  
lib. 2.

strings reſterth the whole harmony of mans life, Wherein moderation beareth the burthen of the ſong. Which if it be not kept, but that exceſſe be taken in any one of them, there muſt needs follow great diſturbance in our bodies. *Nam omne nimium nature inimicum.* Wherefore you muſt avoid all exceſſe and ſuperfluity, ſpecially in eating and drinking, ſleeping and waking, in travaile and women, and ſeek by all meanes to maintaine and keepe your naturall and accuſtomed evacuation, and to be merry and pleaſant, following herein the example of *Socrates*, who by his continency and good order of dyet, eſcaped the plague at Athens, never avoyding the City, nor the company of the infected, when as the greateſt part of the City was conſumed. And touching the ayre, firſt looke that the houſe wherein you dwell be kept cleane and ſweet, and all things in it as neate as may be. Open not your windowes toward the Weſt or South, but toward the Eaſt or North. And come not forth of your houſe untill an houre or two after the Sunne riſing, and take your houſe againe as long before the ſunne ſetting. And it ſhall bee good, ſpecially at night and in the morning, to perfume your houſe or chamber with frankincenſe, or Iuniper, or ſtorax Calamita, or Ladanum, or if you will not be at coſt, with dried Roſemary, or as poore folkes uſe to doe in great townes, with ruſhes or broome, or hey layed upon a chaſing diſh and coales, and the windowes and dores being cloſe ſhut up for the time. Or to heate a bricke or ſlate ſtone in the fire, and when it is hot, to take it out, and poure vineger upon it, and to receive the fume with open mouth. But among all things that purifie the ayre, either within the

the house or without, none is better than fire: for fire by nature doth consume corruption: and as *Hole-rius* saith: *Inspiratus halitus ignis, est antidotus contra pestem et putredinem.* And it is well knowne how that *Hippocrates* delivered the City of *Aikens* from a great Plague, onely by causing many great fires to be made in sundry places within the City and round about it. Wherefore it shall be good to make fires oftentimes in your chambers, hals, courts, or streets. And if you list, you may cast into the fires, Iuniper, Bayes, Rosemary, Spike, Firre or Cypresse wood, and such like. The third and last point of preservation from the Plague, is to use such things as doe resist poyson, and doe fortifie the heart and vitall spirits. For this venomous vapour which breedeth the Pestilence in mens bodies, is conveyed together with the ayre or breath, first to the Lungs or Lights, and from thence by the *Arteria venosa* to the heart, which is the fountaine of life: from whence it is derived and dispersed by the veines and arteries into all parts of the body. And first it assaulteth the spirits: next the humours: and lastly, the very firme substance of the whole body. And after it hath once possessed the body, the force of it is such, that commonly within three or foure dayes it groweth to extremity, and sometime sooner, if the body abound with superfluous humours, chiefly with choler and bloud. For the Sanguine sort are soonest taken with this infection, & next to them the Cholericke, thirdly the flegmaticke: and last of all, the Melancholike: because the cold & dry humour is the least apt to inflammation, & putrefaction: for that the conduits be strait, by which the poyson should passe. And this is the reason why youth, which representeth the

Fire is a speciall preservative against the plague.  
L. b. de pest.

The third point of preservation.

How the corrupt ayre doth infect our bodies.

What complexion is soonest infected with the plague.



What is to be  
done when we  
goe forth to  
avoid infection

An excellent  
loson against  
the pestilence

Sanguine complexion: and middle age, which representeth the cholericke: and women, which represent the flegmaticke complexion are sooner infected than the aged sort, which represent the Melancholike complexion. Howbeit sometime, if the pestilence bee outrageous, it spareth no complexion, nor no age, as it came to passe in my time in Oxford, when as divers old folkes, men and women above 70. yeares old dyed of the plague. But now to arme the heart against this infection, when you have occasion to goe forth of the house, having first eaten or drunken some what, for it is not good to goe forth with empty veines or else having received a fume, (as is before said) you shall put into your mouth a Clove or two, or a little Cinamome, or a peece of Setwall, or of an Orenge pill, or best of all, a peece of the roote of *Angelica*, or *Elecampane*, and take in your hand an Orenge, or a posie of Rew, or Mynt, or Balme: Or else carry with you a handkerchiefe, or sponge drenched in white Vineger of Roses, if you can get it, if not in common Vineger, especially white. But if you would make a perfect mixture, and passing for this purpose, you shall take Rose water, white Rosevineger, strong white Wine or Maluasie of each like much, and spice it well with Saffron or Setwall, made in powder, or the powder of Orenge pills, & drench a linnen cloth or sponge therein, and carry it about with you. And if you wash your face and hands in the same, and drinke a little thereof, it will doe the better. And for the better strengthening of the inward parts against all infection, you may easily compound this mixture following, which is highly commended by *Marsilius Ficinus*. Take of red Sanders halfe an ounce, of chosen Cinnamon

mon three drams and halfe, of Saffron halfe a dram,  
all made in fine powder, which powder you may spice  
your meates withall, at all times. And after meate it  
shall bee very good to use Coriander seeds prepared,  
and fasting also, after *Avicen*, who highly commen-  
deth them in this case. The common people, saith  
*Hollerius*, use to steepe *Elicampane* rootes in Vineger, *Lib. de peste.*  
and to lap them in a linnen cloth, and to carry them a-  
bout with them, smelling to them oftentimes. Others  
before they goe forth in a morning eat Garlike, and  
drinke a draught of new Ale after it, or good Wine.  
But Garlike is thought of many to bee rather hurtfull  
than wholesome in the Plague, because it openeth the  
pores of the body too much, and so maketh it more  
apt to receive infection. But I reade in the Secrets of  
*Alexis*, of a marvellous secret to preserve a man from *Lib. I. fo. 39.*  
the plague, which hath been proved in England of all  
the phisicians in a great & vehement plague in the year  
1348. which crept throughout all the world, and there  
was never man that used this secret but he was preser-  
ved from the plague, *videlicet*: Take *Aloe Epaticum* or Ci-  
cotrine, fine Cinamome, and Myrrhe, of each of them  
three drams, Cloves, Mace, *Lignum Aloe*, Masticke, Bole  
Armenicke, of each of them halfe a dram, let all these  
things be well stamped in a cleane mortar, then ming-  
le them together, and after keepe it in some close  
vessell, and take of it every morning two penny  
weight in halfe a glasse full of White Wine with a  
little Water, and drinke it in the morning at the daw-  
ning of the day. And so may you (by the grace of  
God) go hardly into all infection of the ayr & plague.  
Nitherto *Alexis*. But the prescriptions of preservatives  
for the plague, I leave to the skill and experience of  
the

An excellent  
preservative  
for the plague,

*Epide. anti. cap. 6.*  
The vertues of  
Triacle.

the learned physitians, whose advise in this case is chiefly to be sought for and followed. Yet this much I dare say by the authority of *Galen*, in his booke *de usu Theriaca ad Pansophilianum*, and by the judgement of *Marsilius Ficinus*, that no one medicine is better, either to preserve from the plague, or to expell the venome from the principall parts in such as be infected, than Triacle, and is not onely good in the plague, but also in all other poysons and noysome drinks : yea, and in the most part of other diseases, as the Cough, the Cholicke, the Stone, the Palsie, the Laundise, the Ague, the Dropsie, the Leprosie, the Head-ach, for dull hearing, for dimnesse of sight, to provoke appetite, to appease greedy desire, for Melancholy, sadness and heavinesse of the minde. *Non enim corporis modo, sed & animi morbos persanat*, as *Galen* writeth in the same booke. So that it may worthily be called *Delphicus gladius*, because it is profitable in an infinite number of infirmities. And *Galen* in his booke *de Theriaca ad Pisapem*, confirmeth the same. And concerning the Plague, as well for the cure as for the preservation, hee declareth upon the credit of *Ælianus Meccius*, a famous Physitian, and sometime his teacher, that in a great Plague in *Italy*, when all other medicines prevailed not, after that by his advise they fell to the use of Triacle, very few of them which were infected ; *Non modo periculum non evasisse, sed ne in morbum quidem incidisse. Atque mirum hoc alicui videri non debet*, (saith *Galen*) *quando si haustum venenum superat, pestilentiam quoque vincere possit*. But it is not sufficient to know that Triacle is good for the Plague, but we must also know how it is to be used. Wherefore *Galen* in the same place setteth downe the order how it is to bee taken, in this manner

How Triacle  
should be used  
against the  
Plague.



manner. It is given (saith hee) in three Cyathes, that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth part of a pint: it is given I say in a draught of wine the bignesse of an Hasill nut, aswell after poyson, or after the stinging of venemous wormes as before, if a man suspect any such matter: and after the same manner it is given to them, who for an outward cause or an inward pine away, as if they were poysoned. So the quantity of Triacle is the bignesse of an Hasill nut, and sometime the bignesse of an Egyptian beane, and the quantity of drinke to receive it in, is, *Ex aqua vel diluti vini cyathis neque pluribus tribus, ne, ne paucioribus duobus.* And the best time to take it in, is, *Primo mane*, except it be after poyson, for then it is to be taken as occasion requireth. But *Mar-filius Ficinus* sheweth more particularly the use of Triacle, saying: *Neccessaria nobis est bis in hebdomada. ipsa omnium compositionum regina, calitusque tradita Theriaca. Accipiat post cibum horis novem, & ante cibum horis sex vel septem. Qui eam sumere non potest, saltem cordi apponat & stomacho nasoq. & pulsibus: frequentius detur drachma una provectis, aliis vero drachma dimidia, seu scrupulus unus, Qui calide sunt temperatura, bibant aestivo tempore sumpta Theriaca tertiam partem cyphi aquae rosarum cum modico acetis rosati, alii scilicet alterius complexionis, & alio tempore, sumant cum vino albo permisto cum aqua Scabiosae aut Melissae. Quod si Theriaca non affuerit, vel non competens fuerit tuae naturae, sume Mithridatum.* Hitherto *Ficinus* But here some doubt may arise: whether or no our Triacle, which now we have in use among us commonly, called Triacle of *Geen*, hath the vertues aforesaid against Plague, Poyson, &c. Herein to speake what I thinke,

How much  
drinke and how  
much Triacle  
should be ta-  
ken at a time.  
*Epi. anti, cap. 6.*

# The Haven of Health.

Lib. 1. de Anti.  
cap. 2.

I thinke verily that it hath not, except other men can come by better than I have seene: for they make it not now as it was made in *Galen's* time, the composition whereof is set forth, even in the same order that *Galen* himselfe made it for the Emperour *Aurelius Antoninus*. For as it appeareth by *Galen* in that place, that Emperour, as others also before time, used every day to take Triacle the bignesse of a beane, sometime without water or wine, and sometime mixing it with some liquour, thereby to preserve himselfe from poyson. Like as king *Mithridates* did his composition, bearing his owne name: by the daily use whereof, his nature was so fortified against poyson, that when he would have poysoned himselfe, rather than to fall into the power of the Romans, hee could by no meanes bring it to passe. But the receipt which so strengthened *Mithridates* was not the same which *Pompeius* after he had vanquished him, found in his Sanctuary having this title, *A nullo veneno ledetur, qui hac antidoto utetur*: which *Serenus* writeth in this manner:

Two sorts of  
*Mithridatium*.

*Bis denum ruta folium, salis & breve granum,  
Inglandesq; duas, totidem cum corpore ficus,  
Hæc oriente die paucis conspersa lyæo,  
Sumebat metuens dederat quæ pocula mater.*

How to ry  
Triacle whe-  
ther it be good  
or not.

But it was that noble confection, which as yet is called *Mithridatium* in Latine, in English *Mithridate*, which because it draweth neereſt to the ancient Triacle, by mine advise shall be used instead of Triacle against the Plague, and other diseases before rehearsed. And if any man have Triacle which he thinketh perfect

perfect, and would faine prove whether or no it be so indeed, then let him use this experiment of *Galen* written in his booke *de usu Theriacæ ad Pamphilianum*. *Medicinam quæ vel alvum subducatur, vel vomere faciat, Scammonium aut Elleborum, vel quidvis aliud hisce etiam valentius exhibe, perinde atque si aliquem purgare velles: huic postea bibendum trade tantum theriacæ quantum græcam jabam æquet. Si bona erit, non solum non purgabitur qui assumpsit, sed ne commotionem quidem ullam sentiet. Sin contrarium eveniet, vetustate deprehendes antidoto vires concidisse.* And this much concerning strengthening of the heart against all infection. More you may reade for the same purpose in their proper places, in the treatise of herbs, where I spake of Sorrell, of Rue, of Germander, of Burnet, of Dragons, of Angelica, of Walnuts, &c.

Of the sicknesse at Oxford.

**A**Nd now that I have given mine advise to Students touching the Plague, I will speake somewhat of other diseases neere Cosins to the Plague, which have fallen out as well in the Vniversities, as in the country abroad, and may doe againe if Gods will bee so. The chiefeſt of which, is that sicknesse which yet beareth the name of England, and is called of forraine nations, *Sudor Anglicus*, the English sweat, or sweating sicknesse (as we terme it) A kinde of Pestilence no doubt, and so is it judged of *Leonhartus Fuchſius*, where he saith in this manner: *Quod si venenata ac pernitiosa hæc qualitas primum in spiritibus hæserit, eosq; devastaverit, ac corruerit, erit tum fe-*

The sweating sicknesse is febris pestilentialis diaria.

In lib. 3. Sect. 1. Cap. 10.



The sweating  
sickenes three  
times in En-  
gland.

Cooper in reg-  
no Henrici. 8.

Hall in his  
Chronicle.

The cure of  
the sweating  
sickenes.

*bris, pestilentialis, Diaria quales fuere que in lue illa, quam Sudorem Anglicum vocant, Anno 1529. per universam Germaniam grassabantur.* This sicknesse began first in England, Anno 1485. in the very first yeare of the raigne of King Henry the seventh, and was againe renewed Anno 1528. in the twentieth yeare of King Henry the eight, and sprang the third time, Anno 1551 in the fifth yeare of King Edward the sixth. So that three times England hath beene plagued therewith to the great destruction and mortality of the people, and not England onely, but Germany also, and Flanders, and Brabant, insomuch that at Antwerpe there dyed of the sweat in three dayes space five hundred persons. And in London and in the suburbes, there dyed in the same disease in manner within sixe daies space, in the fifth yeare of Edward the sixth, eight hundred persons, and most of them men in their best yeares. The manner of this disease was such, that if men did take cold outwardly, it strooke the sweat in, and immediatly killed them. If they were kept very close and with many clothes, it stifled them and dissolved nature. If they were suffered to sleepe, commonly they swooned in their sleepe, and so departed, or else immediately upon their waking. But at length by the study of physicians, and experience of the people, driven thereto by dreadfull necessity, there was a remedy invented after this manner. If a man on the day time were taken with the sweate, then he should streight lye downe with all his clothes, and garments, and lie still the whole 24. houres. If in the night he were taken, then he should not rise out of his bed for the space of 24 houres, and so cast the clothes  
on

on him that he might in no wise provoke the sweate,  
 But so lye temperately, that the sweat might distill out  
 softly of it owne accord, and to abstaine from all meat,  
 if he might so long susteine and suffer hunger; and to  
 take lukewarme drinke, no more then would delay  
 thirst, and withall to put forth neither hand nor foot  
 out of the bed, but to avoid cold in every part of the  
 body, and so continuing without sleepe in a moderate  
 sweat for 24. houres; after that time to sleepe and eat  
 at pleasure, yet measurably for feare of relaps,  
 for some were taken thrise with this disease, and af-  
 ter the third time dyed of the same. Which relaps  
 happeneth likewise in the common Plague: for as *Fi-*  
*cinus* writeth of his owne knowledge, that a *Floren-*  
*tine* who had beene twise delivered of the plague, *Ter-*  
*tio mortem evadere non potuit.* Wherefore, let no man  
 thinke that if he have once escaped the sweating sick-  
 nesse, or the pestilence, that hee may not fall a-  
 gaine into the same disease. But some man will say,  
 it is needlesse now to write of the sweating sicknesse,  
 because it neither is nor hath beene of long time.  
 Whereto I answer, that although it be not at this pre-  
 sent (God bee thanked therefore) and God defend  
 us from it alwayes) yet by the judgement of some A-  
 stronomers, namely *Francis Keete* a man very well  
 learned in that art, in his Almanacke for the yeare  
 of our Lord God 1575, it was very like to have  
 renewed in this our Realme, for as much as the hea-  
 vens then were in like order in a manner, as they  
 were at those times before, when that kinde of dis-  
 ease so cruelly raged. Wherein hee erred not much,  
 for both that yeare, and divers yeares since, have  
 fallen out many strange and grievous sicknessees, and

*Epidanti.ca. 2.*

The sicknesse  
at Oxford.

dangerous diseases, unknowne to the most part of physicians, as that disease specially, which was at Oxford at the assises, anno 1577. and began the sixth day of Iuly, from which day to the twelfth day of August next ensuing, there dyed of the same sicknesse five hundred and tenne persons, all men and no women. The chiefe of which were, the two Iudges, sir *Robert Bell*, Lord chiefe Baron, and master Sergeant *Baram*, master *Doile* the high Sheriffe, five of the Iustices, foure counsaillours at the law, and an attorny. The rest were of the iurers, and such as repayred thither. All infected in a manner at one instant, by reason of a dampe or mist which arose among the people within the Castle yard and court house, caused as some thought, by a traine and trechery of one *Rowland Jenks* booke binder of Oxford, there at that time arraigned and condemned: But (as I thinke) sent onely by the will of God as a scourge for sinne, shewed chiefly in that place, and at that great assembly, for example of the whole Realme: that famous Vniversity, being as it were the fountaine and eye that should give knowledge and light to all England. Neither may the Vniversitie of Cambridge in this respect glory above Oxford, as though they had greater priviledge from Gods wrath: for I read in *Hales Chronicle* in the thirteenth yeare of King *Henry* the eight, that at the assise kept at the Castle of Cambridge in Lent, anno 1522 the Iustices and all the gentlemen, Bailiffes, and other resorting thither, tooke such an infection that many gentlemen and yeomen thereof dyed, and almost all which were there present were sore sicke and narrowly escaped with their lives: what kinde of disease this should bee which was first

The like sick-  
nesse at Cam-  
bridge that  
was at Oxford

at



at Cambridge and after at Oxford, it is very hard to define, neither hath any man that I know written of that matter. Yet my judgement is, bee it spoken without offence of the learned Physicians, that the disease was *Febris ardens*, a burning fever. For as much as the signes of a burning ague did manifestly appeare in this disease, which after *Hollerius* bee these: Extreame heate of the body, vehement thirst, lothing of meate, tossing to and fro, and unquietnesse, drynesse of the tongue rough and blacke, griping of the belly, cholericke laske, cruell ake of the head, no sound sleep or none at all, raving and phrensie, the end wherof to life or death, is bleeding at the nose, great vomiting, sweate or laske. And this kinde of sickenesse is one of those rods, and the most common rod, wherewith it pleaseth God to beate his people for sinne, as it appeareth in *Leviticus*. If ye will not doe all my commandements, but breake my covenant, then will I also doe this unto you: I will appoint over you fearefulnesse, a consumption, and the burning ague to consume the eyes, &c. And likewise in *Deuteronomy*: the Lord shall smite thee with a consumption, and with the fever, and with the burning ague, and with fervent heat, &c. And this disease indeed, as it is Gods messenger, and sometime Gods poste, because it commeth in poste haste, and calleth us quickly away, so is it commonly the pursivant of the pestilence, and goeth before it. For so *Marsilius Ficinus* noteth saying: *Sunt nonnulla pestilentialis febris signa, videlicet febris continua, absque ordinata & manifesta declinatione cum magna anhelitus & pectoris angustia, cum repentina pulsus debilitate, cum universi corporis gravamine, precipue capitis, phrenesi, anxietatibus, ardore, siti, sanguineis* *De mor. inter. lib. 2. de fe. ar. cap. 26. 15. 16. cap. 8. 22. Epi. anti. cap. 4.*

*guineis maculis pluribus in locis, cum urina grossa & turbida, qualis est iumentorum.* And certainly after that sodaine bane at Oxford, the same yeare, and a yeare or two following, the same kinde of agew raged in a manner over all England, and tooke away very many of the strongest sort, and in their lustiest age, and for the most part men and not women, nor children, culling them out here and there even as you would chuse the best sheepe out of a flocke. And certaine remedy was none to bee found. Nay it was with men as the Poet *Virgil* describeth in a murraine of beasts.

Georg. lib. 3. in  
fine.

*Quæ sitæq; nocent artes, cessere magistri,  
Phyllirides Chiron, Amicthonusq; Melampus,  
Sevit & in lucem stygiis emissatenebris  
Pallida Tisiphone, morbos agit ante metumq;  
Inq; dies avidum surgens caput altius effert.*

The common  
cure of hot  
agues.

Yet some Physicians attempted the common manner of curing used in hot agewes, that is to say, by purging of choler and letting of blood, and ministring oftentimes cooling conserves, syrups, potions, broths, with cooling herbes and such like. Which meanes notwithstanding tooke small effect in many. Nay at length it came to passe, that such as were purged or let blood, rather dyed. And they that tooke a moderate sweate at the beginning of their sicknesse, and did rid their stomacke well by vomit, sped much better. Yet thanks bee to God, hitherto no great plague hath ensued upon it. But if it doe (as I doubt it will) unlesse we speedily repent, either the pestilence, or famine, or warre, or all three) I say if it doe, then

then must we doe as the Prophet *David* did, offer a sacrifice unto the Lord, a contrite and humble heart : and say with the holy Prophet. Let us fall now into the hand of the Lord, for his mercies are great, and let us not fall into the hand of man. And I beseech God, that whensoever it shall please him to visit our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall in-  
to the hand of the Lord, to whom be all  
glory, praise, and honour for  
ever and ever, Amen.

*Samuel, 2. 24. 14.*

FINIS.

Si



then said we do as the Prophet said  
 and say with the holy Prophet I or us fall now into  
 the hand of the Lord for his mercies are great and let  
 us not fall into the hand of man. And I said unto the  
 Lord who thou art in that place him to the Lord  
 as with his rod and our sinners with scourges that we  
 may likewise escape the hand of man, and fall in-  
 to the hand of the Lord, to whom be all  
 glory, praise, and honour for  
 ever and ever Amen.

FINIS.



# THE TABLE CONTAINING the principall points of the whole booke in Alphabet order, having relation to the page.

<b>A</b>		dogge, and for the Tooth-ake.	81
<b>A</b>	Ire and the properties thereof. pag. 7.	Apples, and the difference of apples, raw apples and quodins.	100
	Anise and the nature thereof, Anise seed comfits and bread made with Anise.	How apples may be eaten with least hurt, cold apples for whom they are good a cold roasted apple what it worketh.	101
	Artichokes and the vertues of them.	The English use of eating apples, the best way to eat apples, apple tarts, how to preserve apples a long time.	101 102
	Avens and their nature.		
	Alecoast, and how to make Ale therewith.		
	Angelica and how it is good for the pestilence, for shortnesse of winde, and for an Impostume.	Almonds, almond milke how to be made, candles of almonds and almond butter.	112
	Also for biting of a madde		

## The Table.

Abstinence and the commodi- ties thereof.	212	digestion, greene beanes, eat.	
What age is, and what diffe- rence in age.	220	Borage and the temperature thereof, that it is good for students.	38
Of ale and beere.	249	Borage leaves why they are u- sed in wine, conserva of Borage how to be made, bo- rage water, or any other how to be drunke.	38.39
The difference between ale and beere.	250	Balme and the temperature thereof, Balme water and the properties thereof.	39
How to know where the best Ale is.	ead.	Balme water excellent for students.	ead.
Whether ale or beere be better.	251	Basill, and the nature thereof, and a strange tale of basill.	54
A kinde of small Ale called at Oxford Sixteenes.	ead.	Blessed thistle and the nature thereof, and the perfect use of Carduus Benedictus.	59
Eight properties of Ale and beere.	251	The vertnes of blessed thistle, and a medicine for any kinde of fever.	60
Aqua vitæ, and Aqua com- posita.	257	Beteine, and how it is good for the braine and to purge the head.	79.80
The common cure of hot A- gues.	283	Bleete.	87
B		Beetes.	88
		Burnet, and that it is good for any flux of man or woman, and good also for the plague.	95
The smell of new Bread very wholesome.	26	Barberies, and how to make conserva,	
What bread is best.	ead.		
Vnleuened bread is very un- wholosome.	ead.		
Browne bread looseth the bal- ly.	27		
Barly, and that barly bread is good for the gout.	29		
Beanes and their nature.	31		
Beanes are windy and hard of			



## The Table.

conserva, Barberies & the vertues thereof, also a medi- cine for the yellow jaundise of Barberie barke. • 116	Whether Beere breed rheumes: 252
Biese and the commodities therof, & that it is a melan- choly meate. 129	Who first invented beere and when. 254
Great difference of biese. ead. Salt biese. 130	Bragget, and how to be made. 267
The difference of beasts, as concerning age. 119	Butterd Beere, and how to bee made. 268
The braines of beasts, 140	Bed chamber, bed, and the ma- king thereof. 273
Blackbirds or Onfills. 155	A merry tale of making a bed. ead.
Bustard. 157	A merry battaile betweene Munkes and Nunnes. 290
Barbill a delicate fish, for the which was payed xl.l. 164.	C
Butter, and how it may make one soluble, the vertues thereof, that it is good for the chollicke. 180	Crustes burned are ill. 27.
May butter, and how it may heale the wildefire. 181	Crustes are good for some. ead.
Almond butter. 182	Cressis, and how they may bee used for a laske. 43
A full belly is unfit for study. 195	Coriander, and the nature thereof. 46
Breakfast for a weake sto- macke, good for students. 209	Coriander comfits good for students. 47
The vertues of beere 252	Cold herbes. 84
Beere more cold in operation then ale, and better for cho- lericke folkes. ead.	Coriander comfits good for a rhume. ead.
	Charvaile. 47
	Cummin and the nature ther- of. 52
	A medicine of Cummine seeds for an ill breath, and 8 f 3 10

## The Table.

to beautifie the face. eadem.	Cloves and their nature.	123
Caraway and the nature thereof.	Cinamom and how to make Cinamom water.	125
52	Cony and ratbets.	136
Bread made with carowaies, and caroway comfits.	Capon, herne and chickens.	150
53	Cocke and to make a coleise of a cocke.	151
Coleworts and their nature, and how they preserve a man from drunkennesse, and the contrariety between the vine and the colewort.	Cra e.	157
53, 54	Carpe.	163
Capers and their nature, capers very wholesome for the preservation of health.	Conger.	166
72	Cockles and shell fish when they are best.	169
Cinkefoile and the nature thereof.	Crevis and shrimps.	169
75	Creame and the nature thereof.	179
Columbine and thereof an easie medicine for the jaundise.	Cheese and what Cheese is best.	182
77	Cheese should bee eaten after meat.	184
Cam mell and thereof a good medicine for a fever. ead.	An old cheese will make a good playster for the gowt.	eadem
Clarie and thereof a good medicine for the backe in man or woman.	Cheese roasted.	185
79	Why some by nature doe abhor cheese.	ead.
Cucumbers and for whom they are good or evill.	Custom in diet what it is, and two strange examples thereof.	200
98	Custom in Labour.	201
Cherries, and when they should be eaten, the vertues of cherries.	How custome may be changed without harme.	202
105	The English custome defended	
How to preserve Cherries.		
106		
Chestnuts, and how they are good for a laske.		
121		

## The Table.

to eat fine meats after grosse meats.	229	Dyet for Autumne.	205
Cider, & that it is most plentiful in Wor. estershire and Gloucestershire.	254	Dyet for winter.	206
Cinamome water of divers sorts.	261	Dinner time, and Diogenes answer touching that.	212
Consumption a wine.	265	Oxford dinners.	ead.
D		The best diet is to eat one kind of meat at a meale.	ead.
		An houre is a sufficient time for dinner.	214
An old mans Dyet.	33	Drinke before dinner or supper used of some	218
Dill, and the nature thereof.	45	Naturall death what it is.	221
Dragons & how they are good for the plague	82	A divers dyet requisite both in youth and age.	222
Dandelion and Sowthistell.	87	The naturall dyet of all ages.	ead.
Damask powder to make sweet water, or to strow among clothes.	92	Dyet of lusty youth, dyet of old age.	ead.
Desires and how they purge the head.	96	Sundry examples of old mens diet.	223
The alteration of mankinde touching Diet.	98	Antiochus dyet.	ead.
Dates, and how they are good for a laske or waste.	113	Telephus diet.	224
Ducke and mallard.	156	Pollio Romulus Dyet.	224.
Three sorts of Dyet.	196	Demo ritus Diet.	225
Dyet in sicknesse.	197	Galens Dyet.	eadem
Dyet for healthy men.	202	Securis fathers diet.	226
Dyet for the spring time	204	Of Drinke.	230
Dyet for the summer season.	205	Wee should not beginne our meale with drinke.	ead.
		Drinke is necessary for two causes.	230
			What



## The Table.

<i>What thirst is, and how it is caused.</i>	231	<i>Physicians.</i>	245
<i>The right use of Drinke. ead.</i>		<i>Destiny what it is after the opinion of the Stoickes.</i>	304
<i>The discommodities of much drinke used at meat. ead.</i>		<b>E.</b>	
<i>To drinke little and often is better than to drinke much at once.</i>	231	<i>Exercise what it is, the benefit of exercise.</i>	1
<i>Drinke betweene meales not good.</i>	232	<i>The difference of exercise.</i>	2.
<i>Drinke delatiue. ead.</i>		<i>The proper exercises of all parts of the body.</i>	3
<i>Three sorts of drinke.</i>	233	<i>The preparation to exercise.</i>	4
<i>What drinke should be used in the beginning of meales, and what after. ead.</i>		<i>The place and time of exercise.</i>	7
<i>Strong drinke or spiced is not good to be used with meate.</i>	234	<i>The fittest time of exercise.</i>	8
<i>Sacke and Aqua vite, when they may be drunke after meate. ead.</i>		<i>An abuse of exercise touching the time.</i>	9
<i>Seven sorts of drinke used in England.</i>	234	<i>The exercise of the Emperour Antonine.</i>	10
<i>What drinke is best, when one is hot.</i>	236	<i>Three things to bee observed touching the time of exercise. ead.</i>	
<i>Six inconveniences of drunkennesse.</i>	242	<i>The measure of exercise.</i>	11.
<i>Theognis against drunkennes.</i>	243	<i>The remedy of immoderate exercise.</i>	12
<i>Hessus against drunkennesse.</i>	244	<i>Elcampaine and how to make conserva thereof, good for a cough, and stuffing in the brest.</i>	82
<i>To bee drunken once in a month is allowed of some Physicians.</i>		<i>Endiue and Succory, &amp; their vertues.</i>	86
		<i>How</i>	

## The Table

How they are good for heat of the liver.	86	Fumitory, and the nature thereof, how a countrey man used Fumitory, great vertnes of Fumitory, to make a faire colour in the face.	ead.
The eares of beasts.	142	Filipendula, and the nature thereof.	74
The eyes of beasts.	ead.	Fruits, and how herbes and fruits were the first meat of mankinde.	99
Egges, and that henne egges be best.	173	Figges, and their properties.	110
How to chuse an egge.	ead.	That they should bee eaten before meales, that they bee good for a cough, for swelling in the necke.	111
The difference of egges in dressing.	ead.	Of twelve things that breed fatnesse.	140
Collops and egges.	174	The fat of beasts.	148
English folks may eat three meales a day.	208	The feet of beasts.	ead.
Whether breakefasts are to be used in England.	209	Flesh of birds lighter than of beasts.	149
England bringeth forth no wine, and why.	239	Fasant.	152
<b>F</b>		Of fish and fish dayes.	159
Frumentie.	28	A comparison betweene flesh and fish, betweene Seafish, and river fish.	161
French wheat.	ead.	What fresh water fish is best.	161
Fenell and the nature thereof.	51	The English proverbe expounded, touching the choice of fish.	162
Fenell seeds, and fenell Comfits, wherefore they are good.	ead.	<b>T</b>	
Floure Deluce, and the nature thereof.	57	The	
A medicine for the dropsie, and for running of the reynes.	ead.		
Fiverfey and the nature thereof, that it driveth away a fever.	73		

## The Table.

<i>The best fish and the best fish.</i>	<i>An excellent medicine for a-</i>
167	<i>ny kinde of fever, made of</i>
<i>Fasting driveth away sickness.</i>	<i>Germander. 58.59.</i>
193	<i>A passing good medicine for a</i>
<i>Who may best abide fasting.</i>	<i>rheume of Germander. ead.</i>
210	<i>Garlike and the nature there-</i>
<i>How fasting is to bee used.</i>	<i>of, for whom it is good, and</i>
ead.	<i>for whom not. 67</i>
<i>The definition of a true fast.</i>	<i>Who may best eat garlick, o-</i>
211	<i>nyons, leekes, and who not.</i>
<i>Fire is a speciall preservative</i>	<i>Sundry vertues of Garlick,</i>
<i>against the plague. 309</i>	<i>Garlike is the country</i>
<i>Filberts. 120</i>	<i>mans Treacle. 67.68</i>
<b>G</b>	
<i>The games of Olympus, games</i>	<i>English men may eat garlick</i>
<i>unlawfull. 20</i>	<i>by Galens rule. ead.</i>
<i>Grunnell, and thereof an ea-</i>	<i>Garlick is good for the col-</i>
<i>sie medicine for the stone.</i>	<i>licke. ead.</i>
46	<i>A medicine to dry up a</i>
<i>Giliflowre, &amp; the nature ther-</i>	<i>rheume falling to the sto-</i>
<i>of, that it is good for sun-</i>	<i>macke. 68</i>
<i>dry diseases. 58</i>	<i>A good medicine for the</i>
<i>An easie medicine for the</i>	<i>wormes, of Garlick. ead.</i>
<i>plague of Giliflowres, and</i>	<i>Galingale, and thereof a me-</i>
<i>vinzger made thereof excel-</i>	<i>dicine for the drop sic. 84</i>
<i>lent for diuers purposes.</i>	<i>Gourdes, and their nature.</i>
ead.	96
<i>Germander and the nature</i>	<i>Grapes, and how they should</i>
<i>thereof, a preservative for</i>	<i>be eaten. 108. 109</i>
<i>the plague, a good medicine</i>	<i>Ginger and a certaine experi-</i>
<i>for a tertian fever. ead.</i>	<i>ment thereof to take away a</i>
	<i>flegme from the eye. 125</i>
	<i>Blanch powder of ginger. ead.</i>
	<i>Greene ginger. ead.</i>
	<i>Graines</i>



# The Table.

<b>Graines, and that they are</b>	<b>or not.</b>	<b>ead.</b>
good for women.	127	Hare, and the commoditie
<b>Goats flesh and kid.</b>	<b>135</b>	of the hare.
<b>Goose and Goselings.</b>	<b>156</b>	The heads of beasts.
<b>The Gisar of foule.</b>	<b>158</b>	The heart of beasts.
<b>Gurnard.</b>	<b>163</b>	Hearon, bittour and shoveler.
<b>Gogion.</b>	<b>ead.</b>	157
<b>The chiefe causes of the gowt.</b>	<b>Herrings white and red.</b>	<b>168</b>
	<b>253</b>	Hempseed hath a contrary ef-
<b>Galens counsaile to every</b>	<b>fect in men and hens.</b>	<b>175</b>
<b>man touching the observa-</b>	<b>Two chiefe points of preser-</b>	
<b>tion of his owne body.</b>	<b>ving health.</b>	<b>193</b>
	<b>Hunger the best token of an</b>	
<b>H</b>	<b>empty stomacke.</b>	<b>208</b>
	<b>What hunger is, and how it</b>	
<b>The harpe the most antient in-</b>	<b>commeth.</b>	<b>ead.</b>
<b>strument.</b>	<b>21</b>	For whom Hony is whole-
<b>Hysope and the temperature</b>	<b>some, and for whom not.</b>	
<b>thereof.</b>	<b>40</b>	224
<b>Sirupe of Hysope.</b>	<b>ead.</b>	Hipocras of sundry sorts, and
<b>Hysope ale.</b>	<b>ead.</b>	how it may be made.
<b>Harts ease, and the nature</b>	<b>Hipocras to preserve in time</b>	
<b>thereof, and how they are</b>	<b>of pestilence.</b>	<b>266</b>
<b>good for the falling sicknesse</b>	<b>Hipocras laxative for any</b>	
<b>in children.</b>	<b>fever.</b>	<b>267</b>
<b>Hazill nuts, and how they may</b>	<b>An hermites repentance.</b>	
<b>best be eaten.</b>	<b>119</b>	290
<b>Also a medicine for any laske</b>		
<b>or wast of the scales of hazil-</b>	<b>I</b>	
<b>nuts.</b>	<b>120</b>	
<b>Hony, and how it should bee</b>	<b>Idleness is against nature.</b>	<b>14</b>
<b>clarified.</b>	<b>Saint Ick's wort and the na-</b>	
<b>For whom honny is wholesome</b>	<b>ture thereof, and how to</b>	
	<b>make</b>	

## The Table.

<p>make an excellent balme to heale any wound. 74, 75</p> <p>The inward of beasts. 146</p> <p>Ianocke bread. 30</p>	<p>Lettuce, and the old custome of eating them. 85</p> <p>How Galen used to eat Let- tuce, and why, and for whom Lettuce are ill. 86</p> <p>A good medicine of Lettuce seeds, for one that would live unmarried. ead.</p>
---	---

### K

The kidneys or reins of  
beasts. 147

### L

Labourers are more health-  
full than learned men. 3

Lovage, and the nature there-  
of. 46

Lilie, and the nature thereof.  
56

Lavender cotton, and a me-  
dicine to be made thereof  
for wormes. 62

Leeks, and their nature, raw  
leeks unwholsome. 63

Leeks boyled and eaten with  
honey, good for flegme.  
ead.

Leeke pottage very wholsome.  
64

A good plaister for the col-  
licke of Leeks, a medicine  
for the stone, a good medi-  
cine for the tooth-ach.

64, 65

Larks-claw, or Larks-beele.

119

Lambs flesh, how it is in  
wholesomenesse. 132

The Lungs or Lights of  
beasts. 143

The Liver of beasts. 145

Larks, and their propertie.  
155

The Liver of birds. 159

Lampraies. 164

An experiment to make one  
lean and slender 195

How meat and drinke doe  
preserve life. 221

One cause of life and death.  
ead.

### M

Milo Crotoniates. 2

The morning most fit for  
prayer. 15

77 Musicke, and the commodi-  
ties

## The Table.

ties thereof.	21	Marigolds, and their nature.	75
Meat, and the necessitie of meats.	23	That they are good for the rednesse of the eyes, and for the tooth-ach, and for womens diseases.	ead.
Six things to be considered in meats.	23	Mawdlin.	79
The substance of meats.	24	Melons and Pepons, and a water to be made of them, good to coole the reynes, and for the stone.	97
Malt.	29	Medlars, and of them a good medicine for the stone.	115
Mint, and the temperature thereof.	40	Maces, and their vertues.	124
A good lotion for the teeth and mouth, made of mint.	ead.	Mutton.	131
Mint powder good to kill wormes.	ead.	Galen disproved, concerning mutton.	ead.
Mustard, for whom it is good.	48	The best mutton.	ead.
A medicine of mustard seed to cleare the brest.	48	Of strange beasts used for meats.	139
Mustard good to kill a tetter or a ringworme.	ead.	The marrow of beasts.	148
Mercury, and the temperature thereof.	49	Mullet, a fish of a strange nature.	164
Pottage of Mercury, good to loose the belly.	ead.	Muskles.	169
Mallows, and their nature.	ead.	Milke, and what milke is, how the windinesse of milke may bee holpen, three substances of milke, three sorts of milke, that goats milke is best.	176
Mallow roots good to scowre the teeth, but Masticke better.	ead.	What time of the yeare milke is best, the degrees of milke in	
Majoram, and the nature thereof.	55		
That it doth provoke needling, and purgeth the head.	ead.		



# The Table.

in goodnesse.	177	before time.	289
Womens milke is best in a consumption.	ead.	What time of the yeare is best to marry in.	ead.
Why milke is vnwholesome in agewes, or head ake, and ill for the chollike and stone, milke is good against melancholy.	177	Diogenes opinion concerning the time of marriage.	290
Whether milke bee loosing or binding, that it is good for a laske.	178	Bias argument against marriage.	ead.
Mustard and how needful thereof may be holpen.	191	Metellus argument to persuade marriage.	292
Man beginneth to dy as soone as he is borne.	221	Vnder what signe a man may avoid the marriage of a shrew.	293
Malmesey killeth wormes in children.	239	N	
Metheglin, and how to bee made.	256	Nettle and the vertues thereof.	98
Meade or meath.	256	Nutmigs, and their nature, and that they are the best spice for a student.	124
The single life most convenient for diuines.	288	The Nunnes penance.	291
The discommodities of marriage.	ead.	The necessity of Physicke.	270
Two of the first dishes that be served up at the marriage feast.	ead.	O	
When man and woman should marry after Aristotle.	ead.	Otes, and ote bread.	30
Rath marriage is the cause why men be now of lesse stature then they have bene		Oates are bread, drinke and meate.	ead.
		Sundry sorts of meates made of oates.	31
		Onions and their nature.	65
		Raw	

# The Table.

*Raw Onions unwholesome.*

65

P

*Onions sodden be very wholesome.*

66

*A medicine for the cough, for burning or scalding, for the plague.*

ead.

*Oke of Hierusalem, and how it preserveth clothes from mothes.*

78

*Orage, and how it purgeth extreamely both wayes.*

88

*Orpine, and the nature thereof.*

95

*Olines and their nature, and a medicine for the Cholike and Stone of oyle Olive.*

117

*An easie medicine to provoke vomit of Salet Oyle.*

ead.

*Orenge and their properties.*

118

*Oysters and shellfish*

168

*Oximel how to bee made.*

190

*Order in eating and drinking*

226

*The benefit of an orderly dyet.*

ead.

*The due order in receiving of meates.*

228

*Plinie his diligence to bee fol-*

*lowed of Students.*

18

*Plantus painefulnesse.*

19

*Better to bee pale with study than with love.*

ead.

*How play should bee used.*

ead.

*Play at the dice.*

20

*Play at the Chessse.*

21

*Pease, three sorts of pease, how pease or beanes should bee eaten.*

32

*Pease pottage good.*

33

*What time pease pottage are best.*

ead.

*Preface to herbes.*

34

*Peniroyal, and the tempera- ture thereof.*

42

*Parsely, and the nature thereof, and why it is sometime evill.*

50

*Pionie and the nature thereof, that it is good for the stone both in youth and age.*

57.58

*Parseneps and Carrets and their nature.*

71

*Parseneps and Carrets good for the Cholike and stone.*

ead.

*Parse-*

## The Table.

Parsneps and Carrets pro- vecke lust, they be restora- tive. ead.	opinion of pepper dispro- ved. 122
Parsneps not so good as Car- rets. 72	The vertue of Pepper, and Diatrion pipercon. 123
Pellitory of Spaine, and how it is good to purge the head. 81	Puddings. 146
The same is good also for a rheume, and for the tooth- ach. ead.	Partridge. 152
Prickmadem. 84	Pigeons, and when they are best. 153
Purslane, and how it is good against Venus. 93	Plover and Peacocke. 156
Poppie and what kinde there- of is good for a stitch or pleurisie, and to procure sleepe. 94	Pike and pickerell. 162
Peares, and how they may be eaten raw without hurt. 102, 103	Pearch. ead.
Peaches, and when they should be eaten, and Wine to bee drunke with them. 103	Place and Flowkes. ead.
Plummes and Damasines, Prunes. 104	Porpos and Sturghion 167
Stewed Prunes should bee ea- ten before meat. 105	Puffin. 170
Pomegranates, and how they are good for a laske, or any wast in man or woman. 114	Possets of two milkes, a very cooling drinke. 181
Pepper, and thereof three sorts, and the common	Possets used at breakfast. 182
	Perie, that is Cyder of Peares. 255
	Such Physicke as the author used for his health sake. 294
	What the Pestilence is. 297
	Foure causes of the Pestilence. 297
	Three preservatives to bee u- sed against the plague. 298
	The electuary of three ad- verbs for the plague. 299
	The signes of the Plague to come. ead.
	What is to bee observed in changing of the aire where the



# The Table.

the plague is.	300		
How long the infection remaineth in the body houses and clothes.	301	R	
The plague brought to Oxford and dispersed there by wollen clothes.	ead.	Rubbing or fricasie, & three sorts thereof.	4
Whether it bee lawfull to flie from the plague	302	A merry tale of Rubbing.	5
How the plague doth infect our boay.	309	A kinde of Rubbing very good for all men.	6
What complexion is soonest infected with the plague.	ead.	Rubbing of the teeth.	7
What is to be done, when wee goe forth to avoyd infection.	310	Rise up after meat.	9
An excellent lotion against the pestilence.	ead.	Rye, and Rye bread, and the temperature of Rie.	28
An excellent preservative for the plague.	311	Rise, Rise pottage, and their propertie.	33, 34.
		How Rise pottage should bee made for a flux.	34
		Rosemarie, and the nature thereof	36
		Rosemary good for students.	36
		Plentie of Rosemary in one part of France.	36
		Conserua of Rose-mary floures.	37
		A good decoction of Rosemary for the stomack, which maketh sweet breath.	37
Quinces, and how they loose the belly.	107	An electuary of Rosemary and Sage.	37
How to make marmalade of Quinces or any other fruits.	108	Rue, and the temperature thereof.	43
Quailes and their nature.	154	Four properties of Rue. ead.	
The Quantity of meats.	193	Rue is good against poison & the pestilence.	44
The Qualities of meats.	109.		Ring

## The Table

King Mithridates medicine made of Rhue.	45	Two chiefe causes of Rhumes.	ead.
Radish and their nature.	69	Rosa Solis, and the growing thereof, & how to be made	258
Gallen defended against master Eliot touching the use of Raddish.	69		
Raddish neither good before meate, nor after meate.		S	
	ead.	What Study is.	14
How Radish may best be taken.	70	Scipio his saying to be followed of Students.	14
Radish corrupt the breath, and wherefore	ead.	How to beginne our study.	15
Roses, and how to make conserve thereof, and the virtues of the same.	90	The best time for study.	ead.
Rose-water, and how to make very sweet water of divers sorts.	91	A good counsell for Students.	16
Sweet-water good cheape, & how sweet-water should be used of Students.	ead.	An example of a slothfull Scholer.	16
Raysons, and whether they be binding or loosning: that they are good for the liver.	109	How long wee should studie without intermission.	ead.
	109	After-noones study not very good.	17
Ray and Thornebacke.	166	Study is better by day than by night.	18
Seven things good for a rheume.	212	So rates answer to Alcibiades.	20
Why rheumes doe abound in England.	217	Sage, and the nature thereof.	35
The very cause of Rhumes.	253	Sage is good for Students.	ead.
		Why Sage is used in sauces.	ead.
		Sage-	

# The Table.

Sage-wine.	ead.	Strawbery, and Strawberry-	
Sage-ale.	36.	water, wherefore it is good	
Sage and Rue put in drinke,			94
are good against infection.		Services & their nature.	115
	ead.	Sugar, and the nature there-	
Savery, and how it may be		of.	127
taken.	42	Sugar, and Honey compared	
Sperage, and the nature ther-		together.	ead.
of.	45	Sugar-candy.	128
A medicine of Sperage for		Sugar and Water good for	
the Stone.	ead.	flewme.	ead.
Senny, and the nature there-		Swines-flesh how it is in non-	
of.	48	rishing.	132
Spike and Lavender, & their		That it is like to mans flesh in	
nature.	55	many poynts.	ead.
Spike-water, good for the		Wild swine better than tame.	
Palſie, and to recover the			133
speech lost.	56	Of Braune, roasted pigges, and	
Sothernwood, and the nature		Bacon.	134
thereof.	62	The Scottes were sometime	
Samper, and the nature ther-		Anthropophagi.	139
of.	72	The Stomacke or Mawe of	
Saffron, and the nature ther-		beasts.	143
of.	78	The Spleene or milke,	145
Setwall, or Capons-tayle,		Sparrowes, and their proper-	
and the vertues thereof.		ties.	155
	83	Sole.	163
Skirwort.	84	Salmon.	166
Spinage.	88	Salt fish.	171
Sorrell, and how it is good for		Stock-fish.	172
the pestilence, how to make		Of sawces, and which are the	
conſerve of Sorrell, or any		best sawces.	185
other herbe.	89, 90	Stones and Vdlers.	147



## The Table

Salt, and the vertues of salt.	187	Four things to be observed in sleepe.	270
Two kinde of Salt used in meates.	ead.	The night is better for sleepe than the day.	270
A common sawce.	192	Afternoone sleepe is unwholsome.	ead.
Three differences of Stomacks	193	How sleepe in the day may be used with lesse harm.	271
Surfet how it may be eased.	198	How long we should wake after Supper.	272.
A remedy for surfet.	212	What place is most fit to sleep in.	ead.
Supper, and whether supper or dinner should be greater.	216	How we should lie when wee sleepe.	273.
Where we should walke after Supper.	219	How long we should sleepe.	275
Chremes supper in Terence.	296	Epimenides and Endimion, how they slept, and what is ment by it.	276
Why students in these daies come not to such perfect know'edge as they have done in time past.	244	Man sleepeth halfe his time.	276
An easie practice to cleanse the Stomacke.	249	How to know when sleepe is sufficient.	277
An easie medicine for the stone	ead.	Socrates wife.	299
Sleepe, and how it is the brother of death, & the image of death, and in the scripture death called by the name of sleepe.	268 269	The Stocks argument against Physick.	304
What sleepe is, how sleepe is caused, the commodity of sleepe.	269	The sweating sicknesse.	279
		The sweating sicknesse three times in England.	ead
		The cure of the sweating sicknesse.	280
		The sicknesse at Oxford, the like sicknesse at Cambridge	as

## The Table.

as was at Oxford. 281

T

**T**enis play is the best exercise of all other. 3

Processe of time doth alter mens stomackes. 26

Time, and the temperature thereof. 41

Powder of Time good for students. ead. 70

Turneps and the nature of them. 70

Tansie, and the nature thereof. 72

Why Tansies are good to be used about Easter. ead.

The Tongues of beasts and the kinnels of the tongue. 141

Tench. 163

Trowt. ead.

Time in dyet. 203

Times of the day to eat and drinke. 207

Long sitting at meals is hurtfull. 214

To sit awhile after meat, how it is to be taken. 215

What time the stomacke requireth for concoction. 219

One meale a day better taken at norne than at night. 220.

Tullies Physicke. 294

The vertues of Treacle. 312

How Treacle should be used against the plague. ead.

How much drinke and how much treacle should be taken at a time. 277

Two sorts of Mithridatum. 278

How to try Treacle whether it be good or not. ead.

V

**T**He colour of the urine sheweth when we should exercise. 8

Violets and how to make conserva of them, also the vertues of the conserva, & that they are good in broths with other cooling herbes. 89

Veale, and the goodnesse thereof. 136

Venison, and why it should be drowned in wine. 137

Red Deere, and the age of the Stagge. 172

Vineger, and five properties thereof. 188

How to make one leane and low coloured with vineger. 189

Rose

## The Table.

Rose-vineger.	ead.	Varro his counsell how to	
Vineger of Giliflowers, and		deale with a shrewde wife.	
that it preserveth from the			292
pestilence.	190	The right use of Venus stan-	
Verjuice.	ead.	deth in three poynts.	293
Variety of meates free-			
dethexcesse, and surfeit.		W.	
	194		
Venus, how it should be used		Washing of the face and ba-	
and in what age.	278	thing of the eye.	6
Whether Venus be requisit for		wheate.	24
all men.	ead.	What wheat is best.	ead.
Whereof it riseth in mankind.		Wheate bread ought to have	
	279	five properties.	ead.
The benefits of Venus.	280	Wheat bread of Torke.	ead.
The discommodities of immo-		Wheat battered.	27
derate Venus.	ead.	Wormewood, and the nature	
The difference of men concer-		thereof.	61
ning chastity.	282	Wormewood-wine, and how	
What complexion is most gi-		it may easily be made.	
ven to Venus.	283		61, 267
Three principall meanes to		A good water for dimnesse of	
abate lust.	ead.	sight or any other impedi-	
Ordinary meanes to subdue		ment of the eyes, also an o-	
the flesh.	285	ther good water for eyes.	
Idlenesse a great occasion of			293
Lechery.	285	Walnuts, and of them with	
Divers practises to abate con-		other things, King Mi-	
cupiscence.	286	thridates medicine against	
The practises of Arnoulds to		poysen.	120
abate lust.	ead.	Woodcocke, and the nature of	
Divers odde practises of old		thereof.	137
time to subdue the flesh.		Wings of Birds & foule.	158
	286	Whiting	



## The Table.

Whiting.	163	like antiquity.	238
White meates.	172	The temperature of wine ead.	
Whey, and the nature thereof.	178	The diversitie of Wines, and	
		the Countries that bring	
A cooling decoction of whey		them foorth.	239
good for many purposes.		The commodities of wine.	
	179		240
Whey for a hot liver, or for		Life and wine agree in na-	
an itch.	255	ture.	eadem
Of water, and that water is		Five vertues of wine used	
is the most ancient drinke.		moderately.	240
	235	Why wine moderately ta-	
What water is best after Ga-		ken, sharpeneth the witt.	
len	235		241
Whether it bee good for Eng-		Divines love wine, and why.	
lish men to drinke water.			eadem
	eadem	Strong Wines ill for students.	
Cornishmen drinke much			241
water	eadem	Young men should drinke no	
When cold water may bee		Wine.	244
drunke.	236	wine is good for old age.	
Cold water and Sugar good			eadem
to coole and cleare the sto-		How to chuse good wine by	
make.	235	five properties.	246
Water mixt with Wine		The choice of Wine standeth	
quencheth thirst the better		chiefly in three senses.	246
	237	White Wine least hot.	ead.
How a man may proove what		White Wine procureth urine	
water is best.	eadem		247
How water may bee drunke		White Wine good for those	
without harme.	ad.	that would be leane.	247
Liquorice water.	ead.	Red Wine binderh.	247
Wine and drunkenesse ke of		Red Wine maketh a good	
		medicine.	

## The Table.

<i>medicine for the laskes.ead.</i>	<i>the vertues thereof.</i>	261
<i>Sweet wine for whom it is good.</i>	<i>A correction of the same.</i>	263
<i>New wine unwhol'some.</i>	<i>Women compared to a Pan-</i>	248
<i>Whether wine be good fasting.</i>	<i>ther.</i>	169
<i>ead.</i>	<i>Women compared to the Mer-</i>	
<i>Tofts dipped in wine wher-</i>	<i>maidens.</i>	271.
<i>fore they are good.</i>		
<i>Wine and women great occa-</i>	<b>T</b>	
<i>sions of the govt.</i>		
<i>Doctor Stevens water, and</i>	<i>Trees, and how they are</i>	
<i>how it is to be made, and</i>	<i>engendred.</i>	165

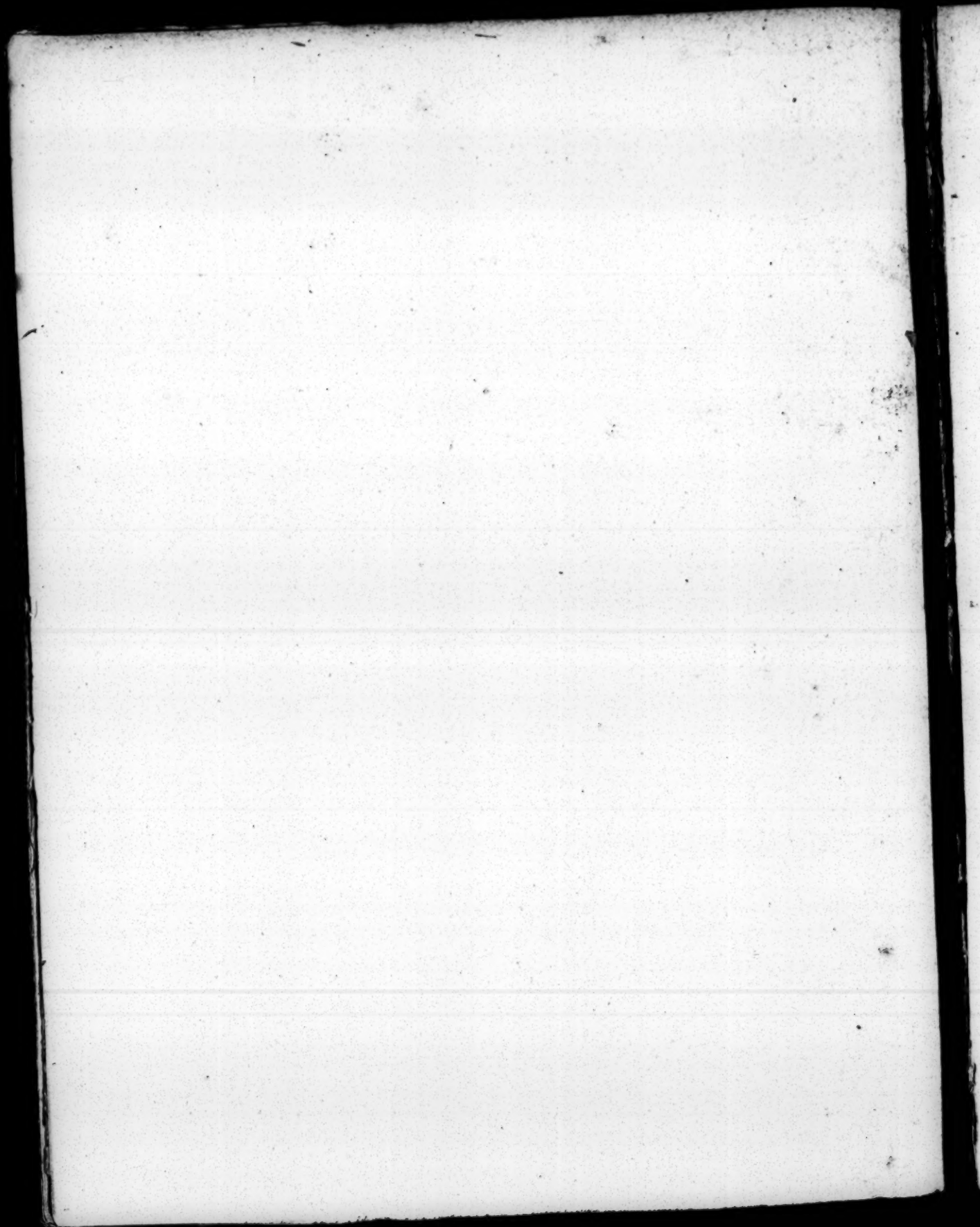
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